1442.
CB

12/42
SL. 55-56

P.40

Sub: Instructions to be issued in regard to the singing songs other than Mysore National Anthem in educational institutions.

Total Pages 2

confidential Collection 94/42-43

Year 1942-43

C.B. 12-42-55 & 56

Instructions to be issued in regard to the singing in Educational Institutions songs other than myeose National Anthem.

ONFIDENTIAL.

Collection No. .....

Year 1942—1943.

General and Revenue Secretariat.

Confidential Branch.

CB. 12-42-58256.

SUBJECT .... Instructions to be issued in regard to the singing in Educational Institutions songs other than Mysore National Anthem.

PREVIOUS REFERENCES.	LATER REFERENCES.
	CB 12-43-(96-108) cc 10802 42-43
	Govt 73-45-1

WD 05354—GPB—300—6-5-40

Copy of letter dated 3rd February 1943 from Bhoopalam R. Chandrasekharaiya, President, Mysore State Hindu Maha Sabha, Shimoga, to the Director of Public Instruction in Mysore, Bangalore.

May I know whether "Vande Matharam" songs have been prohibited in the Shimoga High School premises and students warned that dismissals would result for singing "Vande Matharam" as was customary hitherto during prayer time in the premises. This matter has stirred very deeply the Hindu public mind in Shimoga and of the Hindu students. I beg of you to kindly allay public feelings by withdrawing such humiliating orders if they have been passed either orally or in writing. I am afraid it is likely to assume an All-State character.

You know, Sir, that the liberty is to pray "Salutations to the Mother" which is the only meaning of Vande Matharam and addressed to the titular diety of Mysore, Sri Chamundeswari,ie.,"Durga" is a question of life and death to the loyal Hindus of Mysore who worship "Mother" Chamundeswari and pray for Her choicest blessings to be showered upon His Highness the Maharaja our Gracious Sovereign. It is Mysore's particular pride that the National song of India is addressed to the Patron-Goddess of the Mysore Royal Throne.

This letter as well as any possible reply from your goodself is a public matter.

"COPY"

DIRECTOR OF PUBLIC INSTRUCTION.

C. F. No. 46]

2758/CB

GOVERNMENT OF MYSORE

Tele gram / phone

OFFICE OF

The Inspector-General of Pol:
in Mysore,
Bangalore

No. SB.20/42-43
Encls.

Date 2nd March 43

To

The Chief Secretary to
the Government of Mysore,
Bangalore.

Sir

I have the honour to state that it is ascertained that Dr.Shyam Prasad Mookherji, Working President of the All-India Hindu Mahasabha, will tour in Mysore State from 29th March to 2nd April 1943, for propaganda.

I have the honour to be,
Sir,
Your most obedient servant,

3/3/43
Inspector-General of Police.

3. MAR. 194[illegible]
CHIEF SECRETARIAT
GOVT. OF MYSORE.

Reports received from time to time, from the Dy. Comr. Shimoga in regard to certain troubles in the Shimoga High School & the action taken by him, are sent herewith

The latest report received from the D. P. J. regarding the compromise effected by him is also placed in the file; also a cutting from the Hindu of 2-3-43.

The situation is becoming less complex & it is difficult to foresee what complications it may give rise to. The infection may spread to other places & disturb the prevailing atmosphere & exacerbated susceptibilities & strain the feelings of the two communities concerned. A compromise of the

1756.
c. 8

7) Kind reference to, though it may ease the position temporarily, cannot be free from objection in principle & may sow seeds of future trouble. Students, if any, of other denominations, may urge that songs of their liking may also be permitted to be sung & if any such requests should be made, it would be difficult to refuse or discriminate. There ought to be no scope for such expansion to political or sectional interests, either in the form & singing & songs, which contain or alleged to contain such interests or in any other manner in educational institutions. Even assuming that the singing & Vande Mataram has been acquiesced in for some time past by the Muslim students, it should not have been permitted to be sung, after it was known that it was not liked to appeal to some sections & the students, especially as the singing & this hymn has not been authorised & the Govt as an integral part & the prayer in educational institutions. It is best to confine prayer to the singing & the Hymns Rabindra Sangeet & not allow the singing & any other song or hymn, which appears any to a particular section & which is likely to lead to controversies or animosities & the kind. Placating yielding to illegal demands may, under weakening discipline, have more serious results or reactions.

Dewan)

9/3/43

8) It is desirable to know what the practice is in Madras and Bombay and the Govt has been asked in Parliament lately to get information regarding the practice elsewhere

& Both these songs have political colours attached to them. The arrangements made by the Govt of Bombay is local & by the common consent of both Muslims and Hindus. The Christians of Bengal Vande Mataram is spreading to other Schools. It has created some trouble in Chittagong also. It is better that this Communal atmosphere is not created in Schools & Parliament is not introduced & among students.

Mr. Bhoopalam Chinnaya referred to his

Letter to Wp 2 ~~Hutt~~ Makes that there is no difference between Vaccination and Inoculation and the desired effect will be had if the new National anthem is sung and the Community will have objection to sing this.

So I am of opinion that singing of Vaccination and the new anthem Hawaiian may not be permitted to be sung within the school premises and in their place the new National anthem may be sung as a prayer

It would have been better if the Minister had obtained first the views of the people accepting the proposal of singing both Vaccination and the new Hawaiian anthem as Constitutional Songs. Now we have to lay down a definite policy throughout the state.

Herewith

10.3.43

10.3.43

11/3

Continuation Sheet. File No. / Current No. of Page.

Serial No.

12) This case shows the existence of some confusion in the matter of religious instruction in our schools.

13) A scheme for imparting religious and moral instruction was approved by Government in 1908 and the principles to be obser ed in this connection were elaborately laid down. But in actual working the scheme was found beset with difficulties and was consequently revised in 1921 on the recommendation of the Conference of Educational Officers. The idea of teaching religion either as an abstract or metaphysical subject or a set of dogmas acceptable to a particular sect or community was abandoned except in Urdu Primary and Middle Schools. Instead a syllabus of moral instruction, including civics, was introduced and the practice of assembling boys in the school hall to recite some general prayers before the beginning of regular class work was tacitly continued. With regard to the Municipal Primary Schools in the Bangalore Cit and perhaps elsewhere, a selection of songs to be sung by student at prayer time was circulated to the teachers but no general instructions appear to have been issued by the Department in the matter beyond directing that the Mysore National Anthem should be sung on all important occasions.

14 It is obvious that this indefiniteness gives room for improvisation of new items in the so-called school prayers and that, as in the present instance, the results may not be happy. The compromise adopted recently in the Shimoga High School of permitting different sectarian songs to be sung by the respective groups

NOTE—Contn. Sheet.

WD 0284—GPB—30.000—13-8-37

ips does not solve the problem but may on the other hand lead to ...ther complications.

15 Some suitable instructions of a general nature should be issued with reference to the broad principles of religious instruction in schools without insisting on too rigid a uniformity in detail. In general, the conduct of prayers, etc., in schools may be regulated on the following lines:-

1. The Mysore National Anthem should as at present, be sung on all important occasions, either in its Kannada or Urdu version.

2. The singing of songs of an obviously political, communal or partizan nature may be strictly tabooed in all schools.

3. Prayers or singing of songs may continue as a purely extra curricular activity and carried on outside the regular school hours, attendance at such being optional and voluntary.

4. Facilities may be provided in schools for each denomination separately for reciting prayers or singing songs appropriate to the group, provided the number of pupils is not less than a certain minimum. and the demand for
5. The existing facilities for prayer, etc., in Urdu schools and religious instruction may continue as at present so long as the pupils of these schools belong exclusively to the same religion or denomination.

6. The texts for prayer or songs to be sung in schools should be subject to the approval of the Director of Public Instruction but there is no need to restrict the choice unduly so long as the condition in para 2 above is satisfied. Any subsequent change in the form of the prayer or singing should similarly be subject to the approval of the Director of Public Instruction.

16 The Inspecting Officers may be asked in the course of their inspections to satisfy themselves that the instructions issued in this behalf are strictly followed.

The

2756/B

Serial No.

3298

7558

17 The question may be considered at a meeting of the Coun cil. An English translation of 'Hindustan Hamara' may be put up in the meantime.

22/3/43.

23.3.43

Sd/-

Sd. with a copy of translation received from the D. P. I. The translat of Vande Mataram is also in the

Sd/- 29/3

Dewan)

Sd/- 30/3

31/3/43

Sd/- 31/3

For Informal Consideration. (8) 2756 2734

C 51

Subject. -

Instructions to be issued in regard the singing in Educational Institutions son other than Mysore National Anthem.

.....

Instructions in Council.

The matter may be dropped.

WG
13/7/43

C.B.

WG
15/7/43

The linked file may be kindly
Taken back by the Edn Branch
& these papers returned to us
for record. (Detached & sent
to Edn Br.)

16/7/43. (W)
WG
Edn Branch

Address:
"EDUCATION."

DEPARTMENT OF PUBLIC INSTRUCTION.
GOVERNMENT OF MYSORE.

Postal Address:
Post Box No. 8.

24 P 7 B
C 12-42-5T

O. No.P.S. 539 of 42-43.
vasakta
. WADIA, B.A. (Cantab), Bar-at-Law,
~~SULTAN MOHIYUDDIN,~~
~~M.A., LL.B., M.Ed.,~~
g. *Director of Public Instruction.*

BANGALORE,
6th February 1943

CONFIDENTIAL.

OFFICE OF THE MINISTER FOR EDUCATION
Date 11.2.43
No. 3980

3769

Dear Mr. Madhava Rao,

I am sending you herewith a copy of the letter dated 3rd Febru 1943 received from Mr. Bhoopalam R. Chandrasekharayya and my reply thereto. In view of his letter it is desirable to keep the Govern informed of the exact situation in the Shimoga High School.

While in most high schools in the State after the political disturbances of last year, things have been returning more or less to normal, it has been reported to me from time to time that there has continued a certain spirit of unrest in the high schools at Shimoga and Thirthahalli. As soon as I went to Shimoga on the evening of the 29th ultimo, three Muslim students gave me a written representation, copy of which I am enclosing for your information. It is sig by over 40 Muslim students and I was told that they could have got more signatures, but they were in a hurry to give it to me as soon a possible. From this representation I gathered that Muslim student had begun resenting the ~~sig~~ singing of the Vande Matram song and especially slogans written on the blackboard or called out by Hindu students against Mr.Jinnah, Pakistan, Muslim League, etc. I was t that one Muslim student had also been assaulted by some of the Hind students. It was clear that the situation instead of continuing merely political was now taking a communal turn and hence all the more to be deplored. I told the Muslim students that so far as th singing of the Vande Matram song was concerned, they should not tak any particular objection to it, as it merely referred to the worshi of the mother-country. Of course so far as the other slogans went they were bound to injure the feelings of the Muslims and I said th I would make due enquiries and take necessary action. Soon after Muslim students left me, the Headmaster of the Shimoga High School called on me and I placed in his hands the representation of the Mu ents. He said that a copy had also been given to him, and tha

this was a new development only during the last few days. He admitted that some of the students had been very troublesome and even suggested that if they could be dismissed, he was sure that the situation would be brought absolutely under control. He also said that this communal feeling had arisen very recently, and he was inclined to connect it with the recent appointment of Mr.Nazeer Ahmed, a temporary teacher, just before the Christmas holidays. I told the Headmaster that I would have a talk with Mr.Nazeer Ahmed and also asked him not to take any action against the troublesome Hindu boys till I had seen them and talked to them myself. I asked him to send them to me.

On the 30th ultimo I inspected the Shimoga High School and I addressed the students for over half an hour. I hinted at the growing communal tension in the school and spoke about the undesirability of it and advised them to live as friends and brothers - all members of one family. I was listened to very patiently and the students behaved quite satisfactorily except that after the Cheers to His Highness a few students also called out "Vande Matram", which in itself was of no particular significance.

The same night I had a long talk with Mr.Nazeer Ahmed till about 11 P.M. He said that almost as soon as he joined the school, he found the students were teasing him, calling out names. When I asked him whether he had drawn the attention of the headmaster to this, he said that he did not do it, but that he had spoken to some of his Hindu colleagues and that they had told him that they also had met the same sort of treatment and therefore he should not mind it. He admitted that the Muslim students were seeing him frequently and that he was advising them to restrain themselves and not do anything which might create trouble. I found in my talk with Mr.Nazeer Ahmed that he did not seem to be actuated at all by communal feelings. In fact, his complaint was directed just against those three or four students whom the Headmaster had also pointed out as worthy of dismissal. So far as the other Hindu students were concerned, Mr.Nazeer Ahmed said

that he had been treated with courtesy and said with gre feeling that these Hindu students had apologised to him "with tears in their eyes" for the bad behaviour of some of the Hindu students.

My own reading of the situation is that some of these troublesome Hindu boys were teasing him just as they teased other Hindu teachers, but because he was a Muslim, the Muslim students were tempted to attribute it to communal motives, although I have been assured both by the Head Master and the other assistant masters that last year the Hindu students had scrupulously refrained from interfering in any way with the Muslim students. // On the 31st ultimo 8 Hindu students were sent to me by the Headmaster as I had desired him to do. I had a very frank talk with them and I found them on the whole not unreasonable. They admitted that they had been teasing the Muslim teacher, but tried to justify their action on the ground that he had been setting up the Muslim boys against the I argued with them at length about the undesirability of introducing political slogans into a school. They said that they had been merely writing on the blackboard "Vande Matram" and that there was no reason why the Muslims should protest against it, and when I pointed out that they also had written against Mr.Jinnah, Pakistan, and Muslim League, they said that they would not do it in future. I told them that it was eminently undesirable for students as such to take part in politics or to introduce political activities and slogans in a school, and I pointed out to them that if they claimed this privilege, the Muslim students would very likely do the same and that would be hurting their mutual feelings and a clash sooner or later was inevitable.

Among the students who saw me, there was one who said that he ~~xxxxxx~~ represented the Hindu Maha Sabha. I jokingly

asked him what following he had in the school and he said with all seriousness that there were 120 Hindu Maha Sabhites. I pointed out to him that at this rate the whole school would be divided into rival political parties and it would certainly not make for peace. In view of the possible repercussions in future, I said that I could not permit this sort of political activity to go on in the school and I said that if they wanted to be politicians, it would be better if they left the school and that if they wanted to continue in the school, they must submit to the normal discipline of the school. Only one student said that he would prefer to take leaving certificate, and I said that I had no objection to that. All the other students were prepared to take my advice and refrain from singing the Vande Matram song or raising any political slogans in the school premises. I told the headmaster subsequently that since the boys had taken up a reasonable attitude, there would be no further singing of the song, and I hope that they would so behave that there ~~was~~ will be no need for dismissing any student for continued defiance of school authorities.

This was the situation when I left Shimoga. I hope that things would settle down. But Mr.Bhoopalam Chandrasekharayya's letter makes it clear that he is trying to get at the students. My letter to him is quite clear and to the point and I can only hope that it will have some effect on him.

So far as the Thirthahalli High School is concerned, the Government are aware that this has proved the most troublesome school in the whole State. I had requested the Government to permit me to insist on each student of the Thirthahalli High School stating in writing that he would abide by the discipline of the school and that only on this condition the school would be continued (vide my D.O.letter No.A3.1973-128/42-43 dated 30th November 1942). Although some of the students came back

to the school and some of them gave the required statement in writing, more than half the number of students were stubborn in their refusal. Here too I found out from the headmaster who the ring-leaders were and I called them and had a plain talk with them. I am very happy to say that they responded to my appeal and all the students gave the required statement in writing with one solitary exception - a student, T.Purushotham, of the II year class. Both I and the Deputy Director of Public Instruction, Bangalore, who was with me, advised him, but he was stubborn We thought it best to leave him alone at that stage. I gave him a week's time, and I have also instructed the Headmaster and one of the assistant masters to get into touch with his guardian, an elder brother of his, who, I understand, has been always advising him to keep out of politics. In fairness to the student I must add that he is prepared to promise to be of good behaviour although he is not prepared to put it down in writing. If it comes to the worst, we shall leave the situation at that and keep a strict eye on him.

The Head Master, Mr.Y.V.Chandrasekhariah, is a very strict and earnest man devoted to his work and keen on carrying out the instructions of his superior officers. But there is no doubt that he has been a little tactless in managing the students. He is certainly very unpopular with the school boys and the public at present, and some time ago Mr.Seshadri, the Inspector-General of Police, told me personally that it would be better to transfer him. I advised Mr.Chandrasekhariah to take leave, but he would not take it, and I was not prepared to force leave on him, because he had acted loyally according to his own best light. He has been here already for two years and I propose to transfer him by the time the school re-opens after the summer vacation.

Yours sincerely,

C. Madhava Rao

N.Madhava Rao, Esq., B.A.,
General Secretary to Government,
Bangalore.

Tel. Address :
"EDUCATION."

DEPARTMENT OF PUBLIC INSTRUCTION.
GOVERNMENT OF MYSORE.

Postal Address :
POST BOX NO. 3.

D.O. No.P.C. 538 of 62-63.

Rajasevasakta
A. R. WADIA, B.A. (Cantab), Bar-at-Law,
~~M.~~SULTAN MOHIYUDDIN,
~~XXXMAXLLBXM.Ed~~XX
~~Offg.~~ *Director of Public Instruction.*

BANGALORE.
6th February 1963.

CONFIDENTIAL.

Dear Mr.Bhoopalam Chandrasekhareiya,

I am thankful to you for your kind letter of the 3rd February. While it is not true that I issued any formal order prohibiting the singing of the Vande Matram song within the school premises, it is true that I had called the Hindu students, who are taking a leading part in the school, and after a long discussion pointed out to them the undesirability of evoking communal feelings, and advised them to refrain from singing political songs. I entirely agree with you that the Vande Matram is quite a good song and merely inculcates the spirit of worshipping the mother. At the same time it cannot be denied that it has come to have a communal tinge and it has been resented by the Muslims. I am not aware that it has been recognised as a song to be sung in our schools. There would be no objection to its being sung, if it were taken in good part and if it did not arouse political or communal antipathies. But, as you are probably aware, as soon as I went to Chicago, the Muslim students represented to me that objectionable slogans were being raised by Hindu students against Mr.Jinnah, Pakistan and Muslim League, etc., & that one Muslim student had been attacked, that one Muslim teacher in the sch was being teased and insulted, and in view of all this I felt it my duty to see that this communal feeling was prevented from growing.

You must have read in the papers about the singing of Vande Matram song in the University of Dacca which has led to an open clash between the Muslim and the Hindu students, as a result of which about 50 students including some girls and a woman teacher of the Dacca University were injured. I am sure you, as a patriotic Mysorean would not like this sort of thing to happen in any education institution in our peaceful State. I am very happy to say that I found the Muslim students and the Hindu students very reasonable and

they agreed to abide by my advice to leave politics alone, and that they should sing their school song or one of Tagore's songs as they used to be sung before August 1942. I should like to point out the extreme undesirability of our students being deflected from their legitimate work or being encouraged to go against the discipline of the school, to which they belong, by saying or doing anything which wounds the feelings of other students. It is only from this standpoint that I have advised the students not to sing Vande Mataram and I have told the headmaster not to encourage the singing of such songs. I do hope that you will agree with me that the advice that I have given is in the best interests of all concerned. If you as a leader of the Hindu Maha Sabha insist on introducing your politics into an educational institution, other political parties will claim the same privilege, and sooner or later it is bound to embitter the feelings of students and this will prove most injurious to the real interests of our country.

I do hope that you, as a responsible and patriotic citizen of Mysore, will co-operate with the Department in maintaining discipline in our educational institutions. Any advice which makes the students defy the school authorities will ultimately react on their character even when they grow up and will affect their capacity for loyal citizenship. I trust in view of this letter you will kindly let the Hindu boys keep to their promise and everything will be all right. I am sure in this I can count upon your active co-operation.

Yours sincerely,

SD: A. R. WADIA,

Bhoopalam R. Chandrasekharayya, Esq., B.A.,
President, Mysore State Hindu Mahasabha, Shimoga.

"COPY"

6)

Copy of representation dated 29th January 1943, by the Muslim students studying in the Govt. High School, Shimoga, addressed to the Director of Public Instruction in Mysore, Bangalore.

We the Muslim students studying in this Government High School (Shimoga), humbly and respectfully submit to your generous consideration and favourable response, the following facts regarding the high-handedness of the Hindu students (studying in the same High School), their aggressive mentality and violent behaviour towards us.

These Hindu students studying in the various classes of this High School have adopted a peculiar attitude against us. For the past three months we have been unnecessarily harassed without sufficient cause. It is a matter of common knowledge that when the Hindu students struck work in their classes and committed acts of sabotage against the Government, the Muslim students did not dance to their tunes but on the other hand they attended the classes and co-operated with the authorities. This act of evinced keen ha hatred of Hindu students towards us. Since then we have been subject to numerous acts of tyrrany. They have been causing and trying to cause, by their violent acts and highly provocative language, ----- trouble to Muslim students and hurling insults agains us.

We would like to take this opportunity to bring to your kind notice some of the numerous instances wherein our Hindu friends have given us lots of trouble and insulted us. In the class rooms they will sing the Vande-mataram songs, they cry out "Congress-ki-jai", "Muslim League Murdabad", "Muslims quit India", "Jinnah-ki-ha hetta" and all sorts of insultive languages. On the walls of the school, on benches and other various places they have written "Pakhanistan", Indian Muslim are not real Muslims", "Pakistanniku Mettu", and so on.

About four days back Lakshminarayan, II Year, Narasimhamurthy (III year), M.K. Chandersekhara (III Yr.) K.M. Papanna, III Yr. and others intimidated and were about to assault Md. Miyan (III Yr.) Yesterday, i.e., 28-1-1943, Rasheed Khan (III Yr.) and Abdul Wajid (II Yr.) were assaulted by the above mentioned students. The above mentioned Hindu students along with Sathyanarayan Setty (II Yr.) Gopalakrishna Setty (III Yr.) and Ram Rau, B.V. (III Yr.) are acting as leaders and have been instigating other Hindu students to resort such violent behaviour against us.

On several occasions previous to this we have brought this matter to the kind notice of our Headmaster. Our Headmaster has always been sympathetic towards us and has advised the Hindu students on several occasions not to resort to such unruly behaviour against us. But our Hindu friends have not heeded his advice. On the other hand they have continued to give us trouble and go on singing Vande-Mataram songs in the classes contrary to the strict instructions of our Headmaster. We have also brought this matter to the kind notice of the D.S.P.

If these persons are not kept under control and no steps are taken in the matter events may take a serious turn. We fear for our lives since we are a negligible minority here. Needful actions are urgently needed lest events may not take the most serious turn and result in a communal flaring.

We pray therefore that suitable arrangements may kindly be made to safeguard our lives by preventing recurrence of such events in future.

1. H.N. Nazir Ahamed Khan.
2. S.A. Fareedt Sahib.
3. N.S. Mohamed Budhan.
4. C.Md. Shamshuddin.
5. T. Abdul Hakh.
6. Mahammad Madar Sab.
7. H.A. Abdul Rashid.
8. Mohamed Shariff H.
9. M. Abdul Rab of.
10. Meer Salaemulla.
11. H. Rasool Khan.
12. She Md. Ismail.
13. T. Abdul Nabi.
14. K. Mohamed Abbas.

"Copy"

Director of Public Instruction.

15. Abdul Rashid Khan, M.
16. H. Mohamed Usman Khan.
17. P. Md. Jamal.
18. Mir Attar Rahman.
19. S. Aziz Ahamed.
20. M. Abdul Majid Siddikhy.
21. Abdul Wajid T.
22. Abdul Hameed Khan.
23. Khasim Khan.
24. I. Yusuf Khan.
25. H. A. Abdul Razakh.
26. M. Mohamed Khasim.
27. Abdus Sahir, A. U.
28. S. Mohamed Ibrahim.
29. Abdul Wajid.
30. Amir Ahamed.
31. G. Zainulabdeen.
32. S. K. Ahamed Sab.
33. S. Mohamed Miyan.
34. Syed Abelul Hamid.
35. Abdul Khuddus.
36. U. Abdul Jabbar.
37. Syed Hussain.
38. Syed Abdul Gaffar.
39. Ameer Ahamed.
40. Mohamed Ghouse Peer.
41. Abul Kalam.
42. Abdur Rahim.

I am sorry such Communal disturbances are encouraged by a prominent leader like Mr. Bhopala Chandra Sekariahs among the students community. The Govt took the trouble of bringing about a Compromise and Nothing happening since Mr. Bhoopalam wants to widen the gap. I am afraid the unwanted interference of Mr. Bhopalam will prove dangerous to the Country as a whole which is known for its Communal harmony. The recent attitude of Mr. Bhoopalam and the speeches made by Dr. Varadarajulu Naidu the heroes as to what the future Andhra should be, since their attitude seems like Muslim Communal trouble and create the same situation, as in North India. Here there are no Communal problems, the citizens of Pakistan, All Communities are loyal to the Dominion Govt to gain his own ends, Mr. Bhoopalam is trying to organise all parties Unions Trades Radha Conference and Ex Leaders from each side to create Unfavourable Atmosphere, without knowing the Consequences he is going.

REPLY

(*To be written on this margin.*)

OFFICE OF THE
MINISTER FOR EDUCATION.

10)

NOTE

Dated ..... *194* .

Cont to

Besides he is trying to draw your views with the publishers. If Dr. Varadarajulu's speech is an indication of the speeches that are to be delivered at the Conference, there is a serious matter for the Government to consider whether we can allow the holding of the meeting of Maha Sabha at the Shanmughanandha Hall, particularly at Bhavnagar, when Mr. Bhurgalam wants to pronounce his ruling himself.

Dewan

JDB

I am not sure that the D.P.I has correctly understood the position. The D.C. may be asked supplied with copies of these papers and he may be asked to keep a close watch on developments & take suitable action when required

JDB
22/2/43

JDB
24.2.43

19

Draft of fair yr Letter to the D.C
Shimoga on subject

25/2/43

No. 3779/C1 dated 26/2/43
To the D.C Shimoga

" 51 "

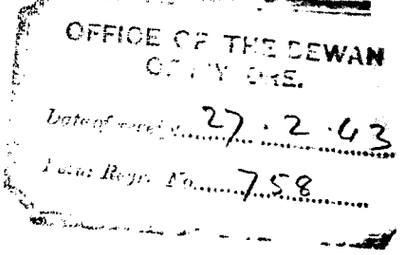
MYSORE STATE HINDU MAHASABHA

PRESIDENT Mysore State Hindu Mahasabha

. R. Chandrasekharayya.

SHIMOGA,

26th February 43.



To

The Dewan of Mysore,

Bangalore.

Respected Sir,

I beg to enclose herewith a copy of the letter written by me to the District Magistrate, Shimoga. The letter speaks for itself and it is for your kind perusal.

In this connection I do sincerely hope that the Government have no intentions of interfering with the legitimate activities of the organisation of the Mysore State Hindu Mahasabha which stands for the protection of the Hindu Throne of Mysore and is spreading the message of " Be prepared to lay down life itself for the Throne and person of the Maharaja ".

I am surprised to find that while no Minister or Officer of the Government of Mysore is having the courage or the backbone, to warn leaders of the Muslim League who have been carrying on a most malicious and mischievous propaganda in and out side Mysore against the Government of His Highness the Maharaja in connection with the Harihar mosque affair etc, the attention of the Officers of the State should be diverted towards the innocent activities of the State Hindu Mahasabha which is the only organisation that has declared under the advice of the All India Hindu Mahasabha leaders like Dr. Naidu that " His Highness is the sole natural leader of the Hindoos of Mysore ".

Dr. Naidu had seen you last year. He has advised us to

to organise the All India States Hindoo Mahasabha. The object of the All India States Hindoo Mahasabha is twofold :-
(1) To bridge the gulf that has unfortunately come about in several States between the Princes and the people as a result of the Congress activities (2) To organise States opinion against Pakisthan.

Probably you are aware that just to see that the strength of Hindu Princes as represented in the Federal Legislature be broken down Pakisthan was thought of among other reasons. This would exclude the Hindoo dynasties from having any share in the All India Government.

You have probably seen Sir C. P. Ramaswamy Iyer's recent statement regarding Pakisthan as also the press report of His Excellency the Viceroy's speech on the preservation of the unity of India.

With all this background will Officers of the Government of Mysore act in such a way, which in the ultimate analysis would be against the Hindoo Throne of Mysore and the best interests of the loyal Hindoos of Mysore - all this when your goodself, a Hindoo, is the Dewan of Mysore after a decade and a half of Non-Hindoo Dewanship?

All India Muslim League leaders who are carrying on a most vile propaganda against the Mysore Government are entertained as State Guests in Mysore while All India Hindoo Mahasabha leaders who advise us to co-operate with the Government of Mysore and preach the highest principles of loyal service to the State and the ancient Hindoo Throne of Mysore are to be warned!

In Chickmagalur when ~~to~~ two months ago the Hindoo Mahasabha Working Committee meeting was held, the most humiliating restrictions were placed on us. The Muslim League is allowed to have its activities unrestricted throughout the State.

Since in the past the birth of Congress & its activities and the unrest in the state were the direct results of this kind of partiality and ~~determination~~ discrimination on the part of the then Government against the

the mild, innocent and loyal Hindoos of the State, I am confident that the State ~~has benefitted~~ is the people and the Government have learnt the lessons from history. Hence the State Hindu Mahasabha is in loyal duty bound to see that it is not-discriminated against.

This letter on my part is public matter. Should the contrary view be taken I may be informed kindly. My further replies to the District Magistrate will be duly sent to you Respected Self. Finally I respectfully request you to kindly see that State Hindu Mahasabha activities are not interfered with in the interests of the present Hindu Dharma & Mysore, in the interests of the loyal Hindu public of Mysore and the Government of Mysore

I remain,

Yours sincerely,

B Thoopalam. R.

Chandra Sekharaiya

26th Jan 1943

COPY OF THE LETTER WRITTEN BY BHOOPALAM R. CHANDRASEKHA TO THE DISTRICT MAGISTRATE, SHIMOGA, DATED 24TH FEB 1943.

Dear Sir,

With respect to the warning issued to me orally this morning that I must see to it that All India Hindu Mahasabha leaders like Dr. P. Varadarajalu Naidu and others do not make any more provocative speeches in Mysore State and that the recent Shimoga speech of Dr. Naidu was provocative, I beg to submit in writing that I would be in a position both to appreciate your point of view as also to reply if I am enabled to peruse the copy of the official report of Dr. Naidu's speech or such portions of the speech as you deem them to be objectionable. Since I happened to translate the speech sentence by sentence I request you to kindly give me copies of the Kannada report of my version of the speech also.

Under Veer Savarkar's advice and with his message the Mysore State Hindu Mahasabha has adopted the vital slogan " To Stand by Akhanda Hindoosthan and to be prepared to lay down our lives for our Gracious Sovereign, the Maharaja of Mysore ".

Again the State Hindu Mahasabha has declared with Dr. Naidu's advice in the Bangalore All Mysore Sessions that the State Hindu Mahasabha while fighting for the just rights of the Hindoos, at the same time guarantees to all non-hindu minorities of the State, including Muslims, the enjoyment by them of their just religious, cultural and other rights as per principles laid down by the league of nations before the present war.

With these principles in mind, adopted under the advice of Veer Savarkar and Dr. Naidu, as also out of our innate sense of loyalty to this ancient Hindu Throne of Mysore it is my duty, as president of the Mysore State Hindu Mahasabha to dispassionately examine the situation and give my honest reply thereafterwards.

Yours sincerely,
(Sd) Bhoopalam R. Chandrasekharayya

CONTD.

P. S. :- I personally hold this letter as public matter and should any contrary view be taken I might be informed kindly so that any release of the matter by me to the public may be done after due permission.

(Sd) Bhoopalam R. Chandrasekharayya

P.P.S.

Dear Sir,

Allow me to add to the above that Dr. Varadarajalu Naidu is a responsible leader of All India Fame, Ex-general Secretary of All India Hindu Mahasabha, now President Tamilnad Hindu-Mahasabha. I may even add, he is very highly respected by His Excellency the Viceroy Lord Linlithgow with whom Dr. Naidu is having frequent correspondance as also interviews.

Yours sincerely,

(Sd) Bhoopalm R. Chandrasekharayya.

Copy BRC

To

The District Magistrate,

Shimoga.

"C O P Y"

D. O. No. C.C.310-1/42-43.

Mr. G. Sundara Rao,
Deputy Commissioner.

OFFICE OF THE DEPUTY COMMISSIONER
SHIMOGA DISTRICT.

Dated Shimoga, 27th February 1943.

Confidential.

Dear Sir,

I write to report that during prayer time this morning in the Shimoga High School, while the Hindu boys were singing the 'Vandematharam' song, one or two Mahomedan boys went into the quandrangle on cycle and created a disturbance in which the Hindu boys came out in a body about 400 in number and were met by about 35 Mahomedan boys outside the quagrangle and blows were freely exchanged. A disconcerting feature of the fracas was that there are allegations that the Mahomedan boys came prepared for the onslaught with knives and reapers and belaboured the unprepared Hindu boys. Blows were freely exchanged and the Hindu boys also snatched the reapers from the neighbouring fence and retaliated. On information conveyed to the District Superintendent of Police and to me, we went to the spot at once, with reserve constables, and brought the situation under control separating the Mahomedan boys from Hindu boys. I took Mr.B.S.Ameer Ahmad, Timber Merchant and Mr.Abeed, Lawyer with me to make enquiries. The District Superintendent of Police went with Messrs: Bhoopalam Chandrasekharayya and Puttamanjappa. With the cooperation of these gentlemen the situation was brought under control and I examined in detail both the parties and instructed the District Superintendent of Police to register a case for rioting against the active members of both the parties, fo rioting and assaults. The Hindu boys alleged that the Mahomedans had comc prepared armed with knives and reapers and on searcing the premises, we were able to recover 2 knives, one small iron bar, one axle of a bicycle and five reapers thrown away in the compound and behind the retiring rooms, to escape detection. About 30 Hindu boys and 14 Mahomedan boys have received minor injuries. Four Hindu boys and one Mahomedan boy had to be sent to the Hospital.

I have asked the District Superintendent of Police to get an order under Section 144 promulgated for the period of seven days in the Shimoga Town from the First Class Magistrate, Shimoga as I wish to control the spread of infection of the communal spirit to the parents of the boys. A Muslim Teacher Mr.Nazir Ahmad by name who had been recruited since August, is said to be an object of special hatred to the Hindu students as ever since he joined the

School, he is alleged to have been actively stiffening the attitude of the Mahomedan boys, against the singing of 'Vandemataram' during prayer time. - There seems to be some truth in this allegation. The young man is fresh from College, and quite raw. He had to be hidden in the Head Master's house to-da to escape consequences of attack by infuriated Hindu students. After allayin feelings on either side and sending the boys home, I had to take him to his room in my car as a special protection. The Head Master has given leave to the School till Friday next and in his own interests I have asked Mr.Nazir Ahmad to report himself to Mr. Wadia, Director of Public Instruction. I have also written to Mr. Wadia suggesting the immediate transfer of this teacher in public interests.

I am not going to Bangalore but will stay on in Shimoga until the situation is free from anxiety. I do not therefore require the casual leave asked for in my letter No.C.L.1/43 dated 26-2-1943.

Further developments will be watched and everything will be done to prevent ugly communal ~~xxxxxxxx~~ clashes. I propose to meet the Hindu Parents and leaders tomorrow morning in the Town Hall and address them suitably. So also, I will address the Muslim leaders. Will you kindly bring these facts t the notice of Government?

Yours sincerely,

27.2.43.

J.Appaji Gowda, Esq., B.A(Hons).,
Chief Secretary to Government,
Bangalore.

The teacher, Nazir Ahmad to go he transferred at once and the D.P.I. may also inquire as to how far he is responsible in ~~xx~~ stirring up the Muslim students.

28.2.43

Letter to D.P.I. is issued.

1/3.

Issued for perusal

1/3

1/3.

ISSUED.

1/3

J. [illegible] Gowda Esq., (Home)

76

1st March

CONFIDENTIAL.

No. 3865/C3
Encl.

Dear Sir,

I am desired to enclose copy of a Confidential D.O.letter No. [illegible].310-1/42-43 dated the 27th February 1943 received from the Deputy Commissioner, Shimoga District regarding the fracas that took place in the Shimoga High School on the morning of the 26th February 1943, and to request you to take necessary action to transfer Mr. Nazir Ahmad at once from the Shimoga High School to some other place. I am also to request you to kindly ~~[illegible]~~ enquire ~~to see~~ ascertain how far this teacher is responsible in setting up the muslim students.

Yours sincerely,
(Sd) J. APPAJI GOWDA.
Offg. Chief Secretary to Government.

Vidyavasakta
[illegible] Esq., B.A., Bar-at-Law.,
Director of Public Instruction, Bangalore.

No. 3866/C3
dt 1-3-43

Copy of the above is forwarded with compliments to the Deputy Commissioner, Shimoga District.

Offg. Chief Secretary to Government.

SUBMITTED TO THE DEPUTY COMMISSIONER, SHIMOGA DIST, SHIMOGA.

S. B. REPORT FOR SATURDAY THE 27th FEB '43.

(A)- P O-L I-T-I C A L :- Detenue Mr. Chidambaraw Sastry, arrived at Thirthahalli on 25-2-43 to stay there till 6-3-43 (His Parole-period was extended till 6-3-43 to perform his father's Cermonies as per orders of the District Magistrate, in C.C. 293/ 42-43 dated 22-2-43.

Mugalagere Veerabhadriah, accused in Shikaripur Station Crime No. 18/42-43 (Issur Murder Case) who was absconding was apprehended by Police Constable No. 166 of Guthyappa of Shikaripur taluk on the evening of 24-2-43 at Hindasaghatta village of Harihar taluk. The accused will be produced before the Special Judge Shimoga and get him remanded to Sub-Jail Shimoga.

B to J - Nil -

(K.) MISCELLANEOUS :- To day at about 9. A.M., during Prayer Time in the Government High Schoool Shimoga, Students, :- Papanna and K.P. Laxminarayana obstructed and questioned students Abdul Rashid and Ibrahim who came on Cycles to the Quadrangle of the High School, where the Prayer was going on. Some hot - words were exchanged, as a result of which Students of both the communities Viz., Hindus and Mahammadans came to blows. 24 Hindu Students and 16 Mahammadans Students have received injuries. In the mean while the Police came to the spot and the situation was brought under control. Case has been registered and is under Investigation.

Consequent on this; orders Under Section 144 Cr.P.C., were obtained from the First Class Magistrate, Shimoga, as applicable to Shimoga town to be inforce for a period of one month from this Day, to maintain peace and order. A copy of the order is herein enclosed.

DISTRICT SUPERINTENDENT OF POLICE,
SHIMOGA DIST.

30

In the court of the Special First Magistrate, Shimoga.
Dated the 27th day of February 1943.

Present:- G. Natarajan, Esquire, B.A., B.L.,
Special First Magistrate, Shimoga.

PROCEEDINGS UNDER SECTION 144 CR.P.C.

Whereas it has been made to appear to me that ill feelings between the Hindu and Mahamedan Public of Shimoga Town has cropped up in Shimoga town and as an incident of rioting between the two classes, has already been reported, and as there is a likelihood of the breach of the peace, I , G. Natarajan, Esq., B.A., B.L. Spl.First Magistrate, Shimoga in virtue of the powers vested in me under Section 144 Cr.P.C., do hereby prohibit the gathering of more than five persons in any public place or street in Shimoga town and within a radius of two miles from the Municipal limits of Shimoga Town for a period of one month from this day.

Given under my hand and the seal of this court, this the 27th day of February 1943. Sd/- G. Natarajan,
Prol 1419/42-43. Spl. First Magistrate,

Copy of the above together with six spare cppies of the order is forwarded to the Police Inspector, Shimoga for wide publication and report.

(sd) x x
Spl. First Magistrate, Shimoga.

[illegible]

Students M.K. Chandrashekhara and Chakrapani of III ~~year~~ "A" are reported to have stopped Abdul Rasheed and questioned him as to why he entered the said place, without getting down from the bicycle while the prayer was going on. Some hot words are reported to have been exchanged among themselves. Then students M.K. Chandrashekhara, Chakrapani, and Papanna, are reported to have assaulted him, by which time, the Head Master and teachers intervened, pacified the students and sent them to their respective classes.

The Headmaster has arranged to address the students in the evening by way of advice.

C.C. 291-34
42-43.

District Superintendent of Police,
Shimoga District.

Forwarded w/c to the Chief Secy to Govt. Bangalore for information. The Headmaster should have handed over boys who assaulted the Muslim to police instead of "admonishing" them. The report today is that the Mahomadan boys banded together attacked the Hindu students with knives etc and inflicted injuries + there was a riot. I have made a Special Report today about this for Information.

24/2/43.

No.S.B.49/42-43 Office of the District Superintendent of Police,
Shimoga District,
Shimoga, Dated, 24th February, 1943.

SUBMITTED to the Deputy Commissioner,
Shimoga District, SHIMOGA.

Subject:- S.B. report for Wednesday,
the 24th February, 1943.

-ooo-

(A). Political.- It is reported that Garudachar, Clerk, Time Office, Venkobachar, Typist, Chandrashekhariah, of Paper Mills, Rama Reddy, Water Works Foreman and Danappa, a petty shop-keeper and about 45 labourers of the Mysore Paper Mills, Bhadravathi, offered a prayer last night for the long life of Mr. Gandhi, in Sri Rama temple in Cooly Block, Paper Town.

(B). Social and Economic - Nil
(C) Religious - Nil
(D) Government Officers - Nil
(E) Foreigners - Nil
(F) Press - Nil
(G) Agrarian unrest - Nil
(H) Proscribed Literature - Nil
(I) Dramas and Cinemas - Nil
(J) Smuggling.- Nil

(K). Miscellaneous.- To-day, during prayer time in the High School, Shimoga, one Abdul Rasheed, student, V Form, High School, Shimoga, came on a bicycle to the quadrangle of the High School compound where the prayer was going on. Stu-

dents

D. ...3/42-43.

Mr. G. Sundara Rao,
Deputy Commissioner.

OFFICE OF THE DEPUTY COMMISSIONER,
SHIMOGA DISTRICT.

Dated Shimoga, 28th February *194* 3.

Dear Sir

In continuation of my report No.C.C.310-1/42-43 dated 27-2-1943, I write to state that an order under Section 144 Cr.P.C. was passed by the Special First Class Magistrate, Shimoga yesterday for the Shimoga Town and a radius of two miles from the municipal limits for a period of one month, prohibiting gathering of more than five persons in any public place or street. The period of one month has been fixed so as to cover the date of the 'Holi' festival during which there have been riotings on previous occasions between certain communities. This order will help to regulate activities of the 'Holi' festival within measurable limits also.

The case against the more active spirits among the Hindu & Mahomedan students have been fully investigated and charge-sheets will be placed in tomorrow under Sections 147, 148, 323 and 324 I.P.C. in which 13 Muslim boys and 8 Hindu boys will be implicated. The boys have not been arrested as I considered it unnecessary. Summonses will be taken out for their appearance in Court on the day of presentation of charge-sheets.

The District Superintendent of Police and I went round the Town this morning. Everything is absolutely quiet. The public are of opinion that action under Section 144 was timely and effective. As far as I have been able to enquire, the parents of both the community boys are quite satisfied about the action taken by us and there does not seem to be any feeling on either side. Patrol parties have been sent out every three hours in special buses in important localities of the town. The interval will be spaced out from day to day until there is no need for special patrol. The local Cinema has been closed till Wednesday morning. There is no cause for anxiety.

Yours sincerely,

G Sundara Rao

J.Appaji Gowda, Esq., B.A(Hons).,
Chief Secretary to Government,
Bangalore.

P.S:- Magistrates have been instructed suitably to give permission freely for social and other functions as also for other matters dealt with in your letter no 3751-59/CB dated 25/2/43.

SUBJECT. 2728 CD

36

S.B.report for 25-2-43.

6839

3. MAR. 19[illegible]

GOVT. OF MYSORE

Submitted for perusal.

Dewan.

7513 1.3.43

Finance and Revenue Minister.

Law Minister.

Education Minister.

Local Self-Govt. and Public Health Minister.

Has any report been received abt the incident in question?

The file containing the report regarding the situation in the Shimoga High School is sent herewith.

The Latest report from the D.C dated 28.2.43 is also put up. It is seen therefrom that all necessary precautions have been taken, that everything is absolutely quiet & that there is no cause for anxiety.

OFFICE OF THE MINISTER FOR FINANCE & REVENUE
-5 MAR 1943
No. 2658

6867

3. MAR. 194[illegible]

GOVT. OF MYSORE

seen

Bangalore City:

A few students of the Central College, Bangalore, are reported to have gone to Poona with a view to go in a procession to the Aga Khan Palace where Mr.Gandhi is fasting.

The Management of the Binny's Mills are said to have refused to pay in cash, the special War bonus of 5/- declared by them. The workers are complaining that if this bonus is conver into Defence Savings Certificates they could not get any immedi benefit specially during the present hard days. They intend approaching the Labour Commissioner once again in the matter.

Mysore District:

On 22-2-43 the workers of the Railway Workshop, Mysore, approached the Works Manager to close the Workshop that day as a mark of sympathy with one Hanumiah, a worker who died the previous day. Their request being not granted, all the workers unanimously stayed away from work that day.

The students of Kabbalii and Mahharsetti Hostels,Mysore, observed fast on 22-2-43 and sent telegrams to H.E. the Viceroy urging the immediate release of Mr.Gandhi.

Tumkur District:

A few Congressmen of Chikkanaikkanahally went in procession round the town on 21-2-43 in sympathy with Mr.Gandhi. After the procession there was a public meeting when Messrs. C.S.Thimmiah and Srinivasamurthy addressed the gathering referring to the importance of Mr.Gandhi's fast. A resolution urging his immediate release was also adopted.

Shimoga District:

A few workers of the Mysore Paper Mills,Bhadravati, offered prayers on the night of 23-2-43 in Sri Rama Temple Cooly Block,Bhadravati, for Mr.Gandhi's health.

On 24-2-43 while the daily prayer was going on in the Shimoga High School Quadrangle, one Abdul Rasheed, a Mohammedan student of V Form came to the Quadrangle on a bicycle. A few Hindu students took objection for his not having got down the bicycle (as per Hindu custom) while the praying was going on. Some hot words were exchanged between the Hindu students and the Mohammedan student and the latter was even assaulted by the former. Immediately the Head Master and the teachers intervened and reconciled the students. In the evening the Head Master addressed the students whom he advised suitably. Developments are being watched.

Chitaldrug District:

Partial hartal was observed in Davanagere Town on 22-2-43. A few Congressmen and students of Jayadeva Hostel observed fast on that day. A group of about 50 Congressmen headed by Messrs. K.Srinivasa Setty and K.T.Jambanna visited all the temples in Davanagere Town and offered prayers for Mr.Gandhi's health. The attendance in the schools that day was thin but the students did not participate in the above activities.

In the evening a public meeting was held in the Gandhi Maidan, Mr.K.Srinivasa Setty presiding when Messrs.G.Veerappa, B.H.Manjundappa and Bellary Siddaiha, local Congressites addressed the gathering appealing to offer prayers every day for Mr.Gandhi's health till he breaks his fast. The gathering observed silence for five minutes in the end and dispersed.

Partial hartal was observed on 22-2-43 in Haribar Town

Harihar Town a few shops being closed from 12 noon to 3 p.m. Prayers were offered in all the temples in the Town for Gandhiji's health. A public meeting was held in the evening in the Gandhi Maidan, Mr.B.Veerappa presiding when a resolution to send a telegram to H.E. the Viceroy urging the immediate release of Mr.Gandhi was adopted.

One Gurusiddappa, a Congressite of Harihar Town, fast for three days from 22-2-43 in sympathy with Gandhiji's fast.

Kolar Gold Fields:

Mr.T.L.A.Acharya was elected President of the Nandidr Mine Labour Association on 21-2-43.

Mr.S.R.Mahimadoss, Acting Secretary of the Mysore Min Labour Association had issued Tamil printed notices stating the reasons for the withdrawal by Mr.P.K.K.Sharma of his can dature to the Presidentship of the Mysore Mine Labour Associ ation in preference to Mr.V.M.Govindan. The notice also ref incidentally to the defects of the leave system and the diff culties the labourers are experiencing in getting food stuff

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No.U.B.63/42-43 Dated,Bangalore,February 25,1943.

SECRET Forwarded with compliments to:

1) The Chief Secretary to the Government of Mysore,Bangalore,

) The Revenue Commissioner and Liaison Officer in Mysore, Bangalore,

for information.

INSPECTOR-GENERAL OF POLICE.

GOVERNMENT OF HIS HIGHNESS THE MAHARAJA OF MYSORE

General and Revenue Secretariat

O. No. 3779/CB

Dated, Bangalore, 26th ~~February 1943~~.

Encl: papers/less

CS 12-42-56

Dear Sir,

I am desired to enclose copy of letter No.P.S. 539 dated the 6th February 1943 addressed to the General Secretary to Government by the Director of Public Instruction (together with its enclosures) regarding the situation in the Shimoga High School and to request you kindly to keep a close watch on developments and take suitable action when required.

Yours sincerely,

h

G.Sundara Rao, Esq., B.A.,
Deputy Commissioner,
Shimoga District,
Shimoga.

Address :
UCATION.

DEPARTMENT OF PUBLIC INSTRUCTION

Postal Address :
POST BOX No. 49.

D. O. No. P.S. 597 of 42-43.

Rajasevasakta
A. R. WADIA, B.A. (Cantab),
Bar.-at-Law,
Director of Public Instruction

BANGALORE,

Dated. 3rd March.....1943.

Camp: Shimoga.

CONFIDENTIAL & IMMEDIATE.

Dear Mr. Imam,

As desired by you, I left for Shimoga yesterday morning and I arrived here at about 4.30 in the afternoon. Almost immediately thereafter I saw the District Magistrate and I was with him for nearly four hours discussing the situation from all possible angles I also met the District Superintendent of Police, Mr. Latiff, and the District Medical Officer, Dr. Iyengar both of whom were with the Deputy Commissioner when I met him. I shall submit a full report of my investigations on my return to Bangalore. In the meantime I seek instructions of the Government as to the attitud to be adopted towards the singing of the Vande Mataram song which has been the main bone of contention in connection with the present communal strife in the Shimoga High School.

The situation at present is perfectly under control for the double reason that the high school has been closed and under Section 144 of the I.P.C. no public meetings have been allowed. But there is no doubt that there is a great tension of feeling and the District Magistrate assures me that if the singing of the Vande Matram is prohibited, the Hindu public will resent it. Last night I had a long talk with Mr. Gulam Abid, M.A., LL.B., Member of the District Board, and he too admitted that if the singing of the song were to be prohibited, the Hindu public in Shimoga would resent it, and it is very likely that people like Mr. Bhoopalam Chandrasekharaiya will make it an All-State question.

So far as the departmental policy is concerned in the past, I find that singing of the Vande Matram song has not been definitely prohibited anywhere nor has it been specifically permitted to be sung at prayer time. But there is no doubt that it has often been sung in schools and it has been brought to my notice, though not officially, that in many

of the high schools and colleges Vande Matram has been persistently sung in spite of the advice of the teachers especially after the events of August and September last year. I have also been informed that the Vande Matram was sung for some days in the Intermediate College, Shimoga. I also find that the Vande Matram song finds a place in the Scout song book. In other words it means that it has had the imprimatur of the approval of the Department. In these circumstances it would be exceedingly difficult to prohibit the singin of the song at this stage. I only wish that the compromise that I had suggested on the 30th and 31st January 1943 during my last visit to this place that the Hindu boys should give up singing the song so as not to hurt the feelings of the Muslims had been carried out. I am happy to say that the Hindu students did loyally abide by their promise and the singing of the song was given up for a week. But I very much regret to say that after the visit of Mr. Varadarajulu Naidu, Vice President of the All India Hindu Mahasabha, the Hindu boys under the instigation of the Mahasabha

45

leaders, again started the singing of the Vande Mataram song, and hence the trouble. In their present frame of mind they are not likely to abide by the compromise that I had arrived at during my last visit, and the District Magistrate is emphatically of the opinion that a prohibition of the singing of the song will very definitely lead to trouble even with the general public. Therefore he suggests that the singing of the song should be permitted, but as a compromise he suggests that the prayer bell should be rung at 11.40 A.M. when the Hindu boys may come and sing the song. The Muslim boys may be exempted from attending. After the prayer is over, the normal first and second bells may be rung and the classes proceed with their work. In the present circumstances I entirely agree with the suggestion of the District Magistrate. I am reporting this fact to you for your kind approval I hope you will be pleased to approve this. But if the Government are not inclined to do so,

please wire to me further instructions to-morrow.

I shall be ~~xx~~ returning to Bangalore to-morrow or on Friday.

Yours sincerely,

Annadurai

J. Mahomed Imam, Esq., B.A., B.L.,
Minister for Education, Bangalore.

47

Tel. Address:
"EDUCATION."

DEPARTMENT OF PUBLIC INSTRUCTION.
GOVERNMENT OF MYSORE.

Postal Address:
Post Box No. 8.

D.O. No.P.S. 602 of 42-43.
Enc: 7

BANGALORE.
8th March 1943.

ajasevasakta
A. R. WADIA, B.A. (Cantab), Bar-at-Law,
~~M. SULTAN MOHIYUDDIN, M.A., LL.B., M.Ed.,~~
~~Offg.~~ *Director of Public Instruction.*

CONFIDENTIAL.

C.D
F 893

Dear Mr. Appaji Gowda,

With reference to your D.O.letter No.3865/C.B. of the 1st inst., I went to Shimoga and I beg to submit herewith my report regarding the communal fracas that took place in the Government High School, Shimoga.

I am also submitting the following enclosures for the perusal of the Government.-

1. D.O.letter No.C.C.310-6/42-43 dated 2nd March 1943 from the Deputy Commissioner, Shimoga, to the Director of Public Instruction.
2. Statement by Mr.C.R.Madhava Rao, Head Master, Government High School, Shimoga.
3. Statement given by Mr.R.K.Subbarayappa, Assistant Master, High School, Shimoga.
4. Statement given by Mr.M.R.Sampath Iyengar, Assistant Master, High School, Shimoga.
5. Statement given by Muslim students.
6. D.O.letter No.2692 dated 3rd March 1943 from the Superintendent of the Intermediate College, Shimoga, to the Director of Public Instruction.

Yours sincerely,
ar Wadia

J. Appaji Gowda, Esq., B.A. (Hons),
Offg. Chief Secretary to Government,
Bangalore.

Report on the communal fracas that took place in the Government High School, Shimoga, on the 27th February 1943.

Due to the political troubles consequent on the arrest of Mahatma Gandhi and other leaders in British India in August last year, a number of students in Mysore State were affected and they went on strike. The Shimoga High School was particularly affected. During those months the Muslim students continued to attend the classes. The Head Master assures me that the Hindu students did not in any way interfere with the freedom of the Muslim students and that the Muslim students were not at all molested. But Mr.Latif the District Superintendent of Police, told me on the 2nd in that his boy on his way to the High School last year had bee assaulted by Hindu boys and as a result of it he had returne home. But Mr.Latiff insisted on his going to the school, saying: "You are not a Musalman, if you do not go to the school, and if you do not go to the school, there is no room for you in my house". Thereupon the boy did go to the school and continued to do so. Perhaps this was an isolate instance of interference with the freedom of the Muslim students, but it does point to the feeling that the Hindu boys in their heart of hearts did not like the idea of the Muslim students attending the school, when all the Hindu students were striking. Even after the Hindu students bega to attend the high school, they persisted in singing the Vande Matram song in spite of the efforts of the headmaster and his colleagues. The Muslim students do not seem to hav resented this, but subsequently the Hindu students went a step further and began writing on the blackboard and other places offensive slogans against the Muslim League, Mr.Jinna Pakistan, etc., perhaps because of their antipathy to the new Muslim teacher, Mr.Nazeer Ahmed. The Muslim students

began resenting this, and this gave a communal turn to the problem which till then had been mainly political. This seems to have happened about the third week of January 1943. I went to Shimoga in the evening of the 29th January, and almost immediately some Muslim students saw me and placed a representation in my hands, complaining about the attitude of the Hindu students. I discussed the question with them and told them that so far as the singing of the Vande Matram song was concerned, they should not resent it, but so far as the offensive slogans were concerned, I would see that that was put an end to. Subsequently I consulted the Head Master about it, and he was inclined to think that the Muslim students had taken up this attitude after the appointment of Mr.Nazeer Ahmed as an assistant master in the high school. Mr.Nazeer Ahmed is a raw graduate belonging to Chikmagalur and he was appointed in December last temporarily till the 15th March 1943. The Head Master seems to have been dissatisfied with him practically from the beginning, perhaps not unjustifiably, because when Mr.Nazeer Ahmed joined the school he just reported himself to the office and had not even the courtesy to report himself to the Head Master. Naturally the headmaster resented this and gave a bit of his mind to Mr.Nazeer Ahmed. With this unhappy beginning it was not possible to expect a very cordial relationship between the two. The Head Master definitely suspects that Mr. Nazeer Ahmed was frequently meeting the Muslim students and therefore he himself must have set them up to take up a recalcitrant attitude against the Hindu students. He has also stated more than once that Mr.Nazeer Ahmed was keeping alone and was not mixing with his Hindu colleagues. This is not quite borne out by facts because I find that Mr.Nazeer Ahmed was on very friendly terms with at least two of his Hindu colleagues, Mr.Sampath Iyengar and Mr.Rama Sastri. I have questione

both of these teachers. Both of them admit that they were quite friendly with Mr.Nazeer Ahmed, Mr.Sampath Iyengar going with him off and on even to a coffee club, and both of them assured me that they had no reason to believe that Mr.Nazeer Ahmed had been inciting the Muslim students against the Hindus or that he had any definite anti-Hindu sentiments. I myself had a long talk with Mr.Nazeer Ahmed, the gist of which was reported to Government in my confidential D.O.letter No.P.S.539 of 42-43 dated 6th February 1943.

Anyway I disliked the turn of events in Shimoga High School, and I thought it best that nothing should be done in the school which could give rise to communal passions. With that intention I had a talk with the 8 Hindu students who had been marked out by the Head Master as ring leaders and some of whom he was prepared even to dismiss as being particularly disobedient and troublesome. These students had been specifically mentioned to me also by Mr.Nazeer Ahmed as being particularly offensive. As a result of my talk I was able to bring them round, and they agreed that they would not sing the Vande Matram song. They admitted that they had written offensively against the Muslim leaders and the Muslim League, and tried to justify it on the ground that the Muslim teachers had been setting up the Muslim boys against them. But they promised that they would not do it in future. I am very happy to say that the students did keep their promise for a week and they would have kept it longer, but for the unjustifiable interference of Mr.Bhoopalam Chandrasekharaiya. On my return to headquarters, I had a letter from Mr.Bhoppalam Chandrasekharaiya. A copy of that letter and my reply thereto were both duly submitted to Government in my D.O.letter No.P.S.539/42-43 dated 6th February 1943. Subsequently on 24th February 1943 Mr.Bhoopalam Chandrasekharaiya wrote a long letter justifying the singing of the Vande Matram song. I have now learned the

exact sequence of events in this connection.

I left Shimoga on the 1st February 1943. The Deputy Director of Public Instruction, Bangalore Division, was inspecting the high school till the 6th February and till he left, Vande Matram song was not being sung. On the 7th February Mr.Varadarajulu Naidu, Vice-President of the All India Hindu Mahasabha, visited Shimoga and made a furious anti-Muslim speech. Mr.Bhoopalam Chandrasekharaiya spoke in the same strain and Mr. G. V. Ramachar, an advocate from Bangalore, also spoke in vehement language. I am given to understand that I was criticised for having persuaded the students not to sing Vande Matram, and the Hindu students were criticised for giving a promise not to sing it, and they were practically exhorted not to abide by it. The result was that on the 8th February the Hindu boys started singing the Vande Matram song. I very much regret that the headmaster failed to report this fact to me or to the Deputy Director, and I knew nothing about further developments till I got the wire from the headmaster about the communal fracas on the 27th ultimo. The Muslim students began to feel that the Department had let them down and that the Hindu students had been permitted to defy the authorities. I can imagine the strained relationship between the Hindu and the Muslim boys. The Head Master does not seem to have taken any effective steps either to restrain the Hindu boys or to conciliate the Muslim boys. On Wednesday, the 24th February 1943, the Hindu boys were reciting Vande Matram in the quadrangle, when one Muslim boy entered it on cycle and this was resented by a couple of Hindu students. If the Hindu boys had been really absorbed in their prayer, there was really no need on their part to have taken any notice of this Muslim student. Even if they did notice him, they could have quietly finished

song and subsequently reported the matter to the headmaster

or could have had a friendly talk with the Muslim boy. But instead of doing so two Hindu boys, K.P.Lakshminarayana and C.S.Satyanarayana Setty, were aggressive in stopping the Muslim boy, Abdul Rashid, and pushing him from the cycle, as a result of which he fell down on a stone and got a few bruises. Things might have taken a bad turn, but the Head Master and staff interfered and succeeded in pacifying both parties for the time being. The Headmaster called a meeting of the boys in the evening which was addressed by Mr. A. Sesha Iyengar and by Mr.Nazeer Ahmed, and the headmaster thought that the trouble had ended. But on Saturday the 27t inst. exactly the same situation repeated itself. During the singing of Vande Matram, the Muslim student, Abdul Rashid again entered the quadrangle on cycle and again the Hindu boys stopped him, and immediately the other Muslim students rushed to the assistance of Rashid with the cries of "Allah-h Akbar", and a free fight ensued opposite the headmaster's quarters. As a result of this, several students received light injuries, some five boys had to be sent to the hospital for treatment, but none of them had been really badly wounded. In fact, very luckily the Police were on the scene very soon, and a Policeman gave a blow on the head of a Musli student, Abdul Razak, and the boy fainted. This distracted the attention of the Muslim students, some of whom took away Abdul Razak and placed him under a tree and tried to revive him. I am glad to say that in this some Hindu students also assisted.

Very soon the District Magistrate was also on the scene bringing with him Mr.Ameer Ahmed, M.L.C., and Mr.Gulam Abid, M.A., LL.B., Member of the District Board. Similarly Mr.Latiff, the District Superintendent of Police, came with Mr.Bhoopalam Chandrasekharaiya and Mr.Puttananjappa. Their

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united efforts resulted in quelling the strife. Mr.Nazeer Ahmed who was in the high school had been hurried away by his friend and colleague, Mr.Rama Sastri, to the headmaster's quarters for safety, and that probably saved his life because the Hindu students, as admitted on all hands, were furiously enraged against him. Mr. Gulam Abid was asked to examine the Muslim boys to see whether they had any weapons, and he could find only one pen-knife and another knife was found behind the weaving shed. These were the only two knives found, and as the District Magistrate himself told me neither of them had been really used. Nor has it been substantiated that the Muslim students had come armed for strife. What seems to have happened was that as soon as the struggle started, both the Hindu and the Muslim boys tore the reapers from the wooden palisade on one side of the quadrangle, and these reapers were made rather free use of. It remains a somewhat doubtful question whether the Muslim students had really come prepared to start a quarrel. It was certainly indiscreet and mischievous on the part of Abdul Rashid to have entered the quadrangle during the singing of the song, especially in view of his past experience on the 24th February. It is quite possible that he wanted to make a test case of the right of the Muslims to enter the class rooms even during the singing of the song, and when he was interrupted, the Muslim students became excited. I have no reason to doubt that the Muslim students behaved in an aggressive fashion by shouting out "Alla-ho-Akbar", and "Din-Din", and the headmaster, Mr.R.K.Subbarayappa and Mr.Sampath Iyengar, assistant masters, have reported to me that they did hear these shouts. When the Muslim students saw me on the 3rd inst., I specifically put the question to them whether they had raised these shouts and they denied it. But I cannot ignore the testimony of responsible officers like the Head Master and the two

assistant masters. As to whether the Muslim students had come with the definite intention of fighting, it is rather difficult for me to come to any definite conclusion. Any such action on their part would be grossly foolish, because they were in a hopeless minority, and if they had really come prepar for a fight, they would not have armed themselves with merely two small knives which were not used at all. Their action in pulling out the reapers from the palisade goes to show that it was more the result of the excitement of the moment. The headmaster and the District Magistrate have told me that several Muslim students had a handkerchief wound round their right hand and that these were used to hide stones or some other hard object. I am not in a position to say anything about this.

Soon after I reached Shimoga on the 2nd inst., I met the District Magistrate and had a long talk with him for nearly four hours. Mr. M. A. Narayana Iyengar, the Deputy Director of Public Instruction, Bangalore, was also present, and also the District Superintendent of Police and the District Medical Officer. The District Magistrate was inclined to believe at the time that the whole trouble was mainly due to the efforts of Mr.Nazeer Ahmed to incite the Muslim students. In support of this the following points may be noted:-

1. Mr. Nazeer Ahmed came to Shimoga in December. Till then the Muslim students had not resented the singing of the Vande Matram song. They began to resent it only in January and that is supposed to be due to the influence of Mr.Nazeer Ahmed.

2. One Mr.K.M.Kalbargi, the Headmaster of some school in Hubli, is reported to have come to Shimoga in January 1943. He is a Muslim gentleman who has written Kannada books on Pakistan and some of these books were sold locally, and he is reported

to have stayed with Mr.Nazeer Ahmed. But at the time of my talk the District Magistrate was not quite sure about t

Neither of these can be taken as very conclusive evidence of Mr.Nazeer Ahmed's guilt. The mere fact that the Muslim students began to resent the singing of the Vande Matram song after the appointment of Mr.Nazeer Ahmed does not lead to the conclusion that he must have been mainly responsible for it, especially in view of the fact that the Hindu students from the very beginning did not take kindly to Mr.Nazeer Ahmed, as the Hindu students have admitted to me, and Mr.Bhoopalam Chandrasekharaiya also admits that Mr.Nazeer Ahmed was not treated respectfully by the Hindu students. This may have offended the Muslim students and made them resent the singing of the Vande Matram song and the offensive slogans of the Hindus against the Muslim League, Pakistan, Mr.Jinnah, etc. Even assuming that Mr.Kalbargi stayed with Mr.Nazeer Ahmed, how far Mr.Nazeer Ahmed could be held responsible for inciting the Muslim students remains an open question. On the other hand the following facts may be urged in favour of Mr.Nazeer Ahmed:

1) He had two close ~~fixxxx~~ friends in Mr. Rama Sastri and Mr.Sampath Iyengar and both of them assured me that they had no reason to believe that Mr.Nazeer Ahmed was in any way responsible for inciting the Muslim students. This is all the more remarkable, when Mr.Sampath Iyengar is not liked by Muslim students, as they openly said to me. I found that the complaint of Muslim students against Hindu teachers was quite unjustifiable. Perhaps it was ~~xxxxx~~ merely a measure of retaliation against Hindu students for disliking Mr.Nazeer Ahmed.

2) When the Muslim students saw me on the 3rd inst., I put it to them specifically whether Mr.Nazeer Ahmed had incited them.

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I put it to them as Musalmans and on oath to give me a truthful answer, and they replied that Mr.Nazeer Ahmed had been blamed by the Hindus for nothing, that he had not incited them against the Hindus, and that they were prepared to swear to this on the Quaran in the mosque itself. Hence I cannot but conclude that the Hindu suspicion against Mr.Nazeer Ahmed rests on mere suspicion, and has not been substantiated so far.

On the other hand I have been quite convinced that Mr. Nazeer Ahmed is not a man of a good character and so he is not fit to be a teacher. The Headmaster referred to one incident when he was sitting in a class in a very objectionable manner in spite of the fact that there were girl students present in the class. In fact the headmaster had to take him to task for it. Instances have been reported to me of objectionable behaviour to girl students and Mr.Nazeer Ahmed is suspected to have been the guilty party. In one case he is reported to have put two rupee notes in the note book of a girl. In another case he is reported to have sent a question paper to a girl, and in a third case he is reported to have sent an objectionable letter to a girl. The District Magistr is very emphatically of the opinion that in all these cases Mr.Nazeer Ahmed was definitely responsible. He admits that the girls and their parents have denied this both to the Hindu and the Muslim students, but he said that they had denied this merely as a matter of policy in order to safeguard the interests of their own marriageable daughters. He was good enough to give the names of the girls and their parents to me confidentially, and requested me not to see them, as, if I did, they would deny that anything had happened. But he told me emphatically that the parents had confidentially told him of the doings of Mr.Nazeer Ahmed. Coming with so much

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emphasis from so high an officer as the District Magistrate, I cannot but agree that Mr.Nazeer Ahmed is not fit to be in a school. As I stated above, he was only appointed temporarily till the 15th of March 1943, and in view of his extreme unpopularity in Shimoga, he has already been forced to leave Shimoga, and the Deputy Director of Public Instruction will issue him a memo that his services have been terminated. There can be no question of appointing such a man again in the future.

If I were asked as to who is to be really blamed for this communal fracas, without the slightest hesitation I would say that the main culprit is Mr.Bhoopalam Chandrasekharaiya. His anti-Muslim feelings are notorious. His two letters to me show conclusively that he was bent on creating trouble, and in fact when he asked me for an interview on the 3rd March and I saw him at 6.20 in the evening, he admitted that in conformity with the promise given to me the Hindu students had ceased to sing Vande Matram, but that after the public meeting under the auspices of the Hindu Mahasabha on the 7th February, the students had been advised to sing Vande Matram in the school premises, and he told me in the presence of the Deputy Director of Public Instruction, "I take the responsibility ~~of~~ for this." In view of this I cannot agree with the conclusion of the District Magistrate that Mr.Nazeer Ahmed alone was responsible for the fracas and that the Hindu Mahasabha was not to be blamed much for it. The District Magistrate is carried away by his impression - perhaps a correct one - that Mr.Bhoopalam Chandrasekharaiya has no following in Shimoga. He specifically referred to one case where a meeting had been called for by the Hindu Mahasabha and only two persons had cared to be present; and even with reference to the meeting on the 7th February, he says barely 40 grown-up people attended, but the

fact remains that this meeting had been attended by many students, and it was only after that meeting that the Hindu boys had started singing Vande Matram again. This question has been set at rest so far as I am concerned by the evidence of a Lingayet student, Chandrasekhara. He had been one of the ring-leaders. On the 30th January, he was one of the students I had a talk with, and he had promised not to sing Vande Matram, and when he saw me again on the 3rd inst., he told me that he had kept his promise for six days in spite of some of the other students blaming him, but that after listening to the speeches of Mr. Varadarajulu Naidu, Mr.Bhoopalam Chandrasekharaiya, and Mr. G. V. Ramachar, he had started singing the song again. It is regrettable that responsible citizens like Mr.Bhoopalam Chandrasekharaiya should not hesitate to exploit the virgin enthusiasm of young students for their own political purposes. After I had received Mr.Bhoopalam Chandrasekharaiya's letter of the 3rd February, I had kept the District Magistrate informed and I wish he had spoken to him and made him desist from tampering with the loyalty of high school students.

So much for the record of the unfortunate events that culminated in the fracas on the 27th inst. I should like to take this opportunity to thank the District Magistrate and the District Superintendent of Police for their prompt arrival and the steps taken by them to deal with the trouble.

The more important question was to consider what should be done in the future to prevent any repetition of such practices. One ostensible solution that offered itself was to prohibit the singing of the Vande Matram song. But the District Magistrate assured me that this would be resented by the Hindu public. Nor could I be blind to the fact that Mr.Bhoopalam Chandrasekharaiya would carry out his threat and make it an All-Mysore question. Besides I knew that the song had been sung

in schools and colleges off and on for years and especially in recent months. I also knew that the song had been given a place in the scout song book, and thus met with at least an indirect approval of the Department. Therefore I agreed with the suggestion of the District Magistrate that the singing of the Vande Matram song should be permitted a little ~~xxx~~ before the regular class hours. In other words at 11.40 A.M. there should be a prayer bell when the Hindu students would meet and sing the Vande Matram. At 11.50 A.M. the first bell would be rung when the Muslim students and the Hindu students should go to their classes. This compromise was duly reported in my confidential D.O.letter No.P.S. 597 of 42-43, dated 3rd March 1943, to the Minister for Education. On the 3rd inst. it was reported to me by the District Magistrat ~~xxxx~~ that some of the Hindu and Muslim leaders had met in the house of Mr. Ameer Ahmed, M.L.C., and that they were preparing a joint statement to be published, and that the Muslim leaders had also agreed to the singing of the Vande Matram song. On the 2nd night I had had a long ~~xxxx~~ talk with Mr.Gulam Abid and he said that he would have no objection to the singing of the Vande Matram song by the students. He admitted that if it were prohibited, the Hindu public would resent it. I asked him to see me on the 3rd March at 7 P.M. and bring with him as many of the responsible Muslim leaders as possible. This was done. I found the Muslim leaders very reasonable and I found them agreeable to the singing of the Vande Matram song. One gentleman, Mr.Abdul Khuddus, went a step further and said that it was not desirable merely to let the Hindu boys sing the Vande Matram song, that the Muslim boys and the Hindu boys should really come together at prayer time, and therefore if the Hindu boys were allowed to sing Vande Matram, the Muslim boys should be allowed to sing the famous song of the Poet Iqbal, "Hindusthan Hamara". This suggestion was

also cordially welcomed by all the gentlemen present. Mr.Bhoopalam Chandrasekharaiya came in towards the end of the meeting. I told him about the new suggestion and he too accepted it with enthusiasm. At this stage I sent my car for the District Magistrate. He was good enough to come and he too cordially agreed w to this new suggestion.

I asked Mr.Bhoopalam Chandrasekharaiya to meet me with some responsible Hindu leaders on the 4th evening. Mr.Siddappa, the President of the District Board, Mr. Manjappa Gowda, Mr. Krishna Prabhu, Mr.K.Seetharama Sastri, Mr. Narayana Iyengar, and Mr.G.Srinivasa Iyengar saw me on the 4th inst., and they too enthusiastically supported this new idea. In order to give effect to it I prolonged my stay in Shimoga till the 5th afternoon, as the school was to have re-opened that day. I went to the school at 11.30 A.M., had talks with various teachers and at 12 I addressed the students and informed them about the new arrangement about the singing of the Vande Matram, Hindusthan Hamara and the Mysore National Anthem. I also asked Mr.Narayana Iyengar, the Deputy Director, to address them in Kannada. After this the songs were duly sung and the boys went to their class rooms. I went round all the class rooms and left the school working peacefully.

I hope this arrangement will work at least till the 11th inst., when the school will be closed for preparation time and the examinations. I may add here that the majority of the students accepted this new arrangement quite readily. But just as I was leaving the school, ~~the~~ a Lingayet student, Chandrasekhara, came to me with the request that all the three songs should be sung by one student. I could see that this move was made with a view to keep out the Muslim students singing Hindusthan Hamara, because no Muslim student would sing Vande Matram. I

am not quite sure, but I have my suspicions that somebody has been putting it into the heads of these students that "Hindusthan Hamara" is a Muslim song, and it is better if it is sung by a Hindu so that "Hamara" would have a reference to Hindus and not to Muslims! This is a most perverted interpretation of a very good song, and I spoke to the student very sternly that he must abide by the decision to which we had come. I told the headmaster that if the students created any further trouble, he should close the school. Proper police arrangements have been made to preserve peace. The District Superintendent of Police has kindly promised to do the needful.

Perhaps the Government are aware that there is no common definite policy regarding the singing of this song. It has not been regarded as a part of the regular school activities. Rather does it come under extra-curricular activities. Some schools have no prayer or song at all. In fact the Shimoga High School has one such song, which used to be sung along with the National Anthem till last August. In view of the unfortunate developments in Shimoga, it is necessary to come to some sort of definite decision whether the singing of the political songs or national songs should at all be permitted, and if they are, a definite selection will have to be made so as to have some uniformity. This question needs to be discussed further.

As for the Head Master, I should like to say that he has proved one of the most efficient inspecting officers, and it was only two years ago that he was posted as headmaster. In this capacity he did very good work during the first year, but during the last year he has not been found quite equal to the task of controlling his boys. On all hands there is a desire that he should be transferred, and he will be transferred as a District Educational Officer during the summer vacation.

DIRECTOR OF PUBLIC INSTRUCTION.

D. O. No C.C.310-6/42-43.

Mr. G. Sundara Rao,
Deputy Commissioner.

OFFICE OF THE DEPUTY COMMISSIONER,
SHIMOGA DISTRICT.

Dated Shimoga, .2nd. March..... *1943.* 61

Rec'd 2.3.43 4.30 P.M.

Dear Mr Wadia-

I received your P.S.586/42-43 dated 1st March 1943 to-day. I am glad you are coming. I have sent word to the local Head Master to meet you at the Circuit House. I shall be glad to see you at 4 P.M. as you suggest at the Deputy Commissioner's quarters to-day. I have also intimated this to your Head Master, Mr.Madhava Rao. The District Superintendent of Police,Mr.Latiff will be with me by invitation. The cases against the Hindu and Muslim boys have been charge-sheeted yesterday and have been posted to the 11th instant for trial. The Sections are for rioting and causing hurt. I am sending word also to the District Medical Officer to meet us at 4 P.M. to-day so that you could ascertain the nature of the injuries. The knives and reapers etc., are in the Court and it will not be possible for you to see them unless you take the permission of the Magistrate concerned.

Tomorrow afternoon I have to go to Jog urgently in connection with the submergeable areas of the Hirebhasgar Dam, with the Superintending Engineer. I have instructed the District Superintendent of Police and the Sub-Division Officer,Mr.Thipperudriah suitably for arrangements on Friday for reopening the School. Now that you are here, I am greatly relieved of the responsibility. I have also suggested to Mr. Madhava Rao that the prayer bell may be rung at 11.40 A.M. everyday and the first bell for the school at 11.50 A.M. and the second bell at 12 Noon, thereby giving a clean margin of 10 minutes for prayers when the Muslim students need not go to the quadrangle. The 1st bell will be rung after the prayer,at 11.50 A.M. thereby minimising opportunities for clash. This is a matter which you may also discuss with Mr.Madhava Rao.

I had a further discussion about Mr.Nazir Ahmad with the Head Master whic confirms me in my original view that it is in public interests to send him away from Shimoga. I have advised Mr. Madhava Rao to tell you everything plainly, as he ought to, as the responsible head of an Institution like the High School, without minging matters. I too have since made enquiries about this man and I have reason to believe most of the allegations against him, which I will tell you in private. I learn that this is not his first appointment and that in some other School, he was responsible for similar difficulties. I have not had

P.T.O.

time to make enquiries. You may take the information for what it is worth.

One Mr.K.M.Kalbargi is said to have come to this District in the month of January 1943. This name is rather misleading. He is a Muslim gentleman of Hubli ~~and~~ who has written kannada books on Pakistan and the District Superintendent of Police informs me that he has sold these books locally and he has a few samples with him. He is the Headmaster of some School in Hubli. He is said to have visited this place and Bhadravati. I was confidentially informed that this person was a guest of Mr.Nazir Ahmad, the School Master, adverted to above. It will be necessary to make confidential enquiries before I hazard an opinion in the matter. I have asked my District Superintendent of Police to make a special investigation and let me know very early.

Yours sincerely,

C Rajagopalachari
21/3/43.

Rajasevasakta
A.R.Wadia, Esq., B.A(Cantab)., Bar-At-Law.,
Director of Public Instruction in Mysore,
Camp Shimoga.

P 3.43

SUBMITTED.

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On the 24th February at about 11-55 while the Hindu boys were singing Vandematarum in the school quadrangle one Abdul Rasheed-III year A came on his cycle into the quadrangle. K. P. Lakshminarayana II Year C. and C.S.Satyanarayanasetty II A stopped him and were speaking to him. Later on they were found to begin a scuffle which attracted the other boys. Myself and some of the Assistant Masters interfered,pacified them and sent all the pupils to their respective classes. As a precautionary measure information was sent to the Police station for help. A Jamedar and a few constables in mufti cam and remained in the School premises. The Assistant Superintenaent of Police also came a little later and remained with me till about 2-3 P.M. The normal work went on that day without any trouble.

I brought Abdul Rasheed to my room and took his statement. He complained that K.P.Lakshminarayana, C.S.Satyanarayanasetty, C.M.Papar and G.R.Narasimhamurthy assaulted him and beat him. He showed an abrasion on his cheek and a scratch near one of his eyes. I advised him that it was not right to disturb the prayer his Hindu brethern were having and that there should be mutual good will between the boys of the two communities and that I would send for other boys concerned and enquire.

K.P.Lakshminarayana was first sent for and enquired. He was made to write out what he had to say in the matter. He was chastised severely and was told he would be sent out of the School if he persisted in such rowdy behaviour and brought about complications betwee the Hindu & Muslim boys. He repented for his conduct and apologised

G.R.Narasimhamurthy represented that he never entered into this scuffle but remained in the class, which was later borne out by Mr.A Sesha Iyengar who was engaging the class.

C.M.Papanna stated that he only went there to separate Rasheed and K.P.Lakshminarayana who had begun the scuffle.

C.S.Satyanarayanasetty stated that he only advised Rasheed not to disturb the prayer and however submissive the Hindu boys ~~are~~ were, the

Muslims

Muslims were creating opportunities to provoke them.

M.K.Chandrasekhara was also sent for and requested to advise his friends not to pick quarrels and create complications.

In the evening at 5-15 P.M. a meeting of all the pupils and teachers was convened in the quadrangle when Messrs. A.Sesha Iyengar and M.L.Nazir Ahamad were requested to address the boys on the necessity of mutual goodwill and harmony between the boys of the various communities attending a common school.

After the meeting B.V.Rama Rao III D. who now and then interrupted the speakers in the meeting was sent for and advised.

The next two days the 25th and 26th were quiet days, and the School work went on smoothly. It had the desired effect.

27th February 1943.

I went into my room by about 8-45. I found a few Hindu and Muslim boys standing in the verandah and in the open near the weaving shed.

The first bell was rung at 8-50. The Hindu boys began to sing Vandematarum. While they were singing Abdul Rashid followed by Ibrahim came near the opening in the garden fence. Rasheed was passing through the gate on his cycle when C.M.Papanna II C stopped him and they were exchanging some words. Just then I heard the cry "Alla ho Akbar" from the western side of Office room. I came into eastern verandah and found muslim boys rushing into the quadrangle and snatching pieces of wooden reapers etc., from the garden fence. I cried "stop, be patient". The mixed crowd was excited and began to move in confusion towards the open field in front of my quarters. As I could not get through the crowd, I came out of the western door of my room, rushed out and asked my clerk Jagannatha Rao to run to the Police Station for help. The boys were fighting in the open field. I entered into the crowd and tried to separate them. Similarly Messrs Subbarayappa, A. Sesha

Iyengar

M R Sampath Iyengar and clerk Rama Nayak were trying to separate the fighters. One Reserve Police constable came,

I found Abdul Wazid II A, Mahamad Budan III Morning, Nazir Ahamad Khan, Abdul Hukh III A and Khudus III A rushing on the crowd with reepers and sticks in their hand. Abdul Wazid was in a highly excited state. He was crying 'Alla ho Akbar,' 'Din Din,' 'challege, 500-5 Bus,' and so on. I appealed to them to be peaceful and take patience and one by one I caught hold of them, snatched the reepers from their hands and threw them into the enclosure - before my quarters. I caught hold of a muslim boy who was trying to go to fight again and gave him to the charge of ~~Rxkibxarian~~ P. Rudrappa, the Librarian. Mr.N.Srikantiya one of the municipal Councillors who also came on his cycle just when I was struggling with the muslim boys, entered into the crowd, caught hold of some and was pacifying them. Just at this time the Reserve constable who came first hit one Abdul Razak pupil I C on his head with a short stick. The blows made the boy unconsencious and he fell on the - ground. Immediately I ordered for cold water and some of the muslim boys ran to his aid. He was put under the shade of a tree and was - attended to. More Policemen, Sub Inspector and Inspector by this time had arrived and they were separating the boys. The District Magistrate, the District Superintendent of Police and some of the local Muslim and Hindu public gentlemen arrived and pacified the boys. Order was restored. The Hindu boys were very wild with Mr.Nazir Ahamad Asst. Master and were showing bitter feelings. He was kept in my quarters for safety. All the girl pupils were also put into a room in my quarters.

Hassan BA Chandrashekhariya BA " Puttanarayanappa BA LLB " Ibrahim and Amir Ahamad Advocate M A LLB

The District Magistrate immediately began investigation. I sent you a wire at about 9-20 or so.

I saw Bapanna, Thimmarasa and Shivaji in the staff room lying injured on tables and being attended to. All those injurred seriously were sent to Hospital.

Headmaster

Statement given by Mr. R.K. Subarayappa, Assistant Master, Govt. High School, Shimoga, to the D.P.I. in Mysore, Camp: Shimoga in connection with the disturbances that occurred in the school on the 27th February 1943.

I was in the office room at about 8.50 A.M. on Saturday the 27th February 1943. I heard the cry "Allah Ho Akbar' 'Zindabad ki jai'. I went out. There was a great rush towards the open field in front of the Head Master's quarters. There was utter confusion.

Since both Hindu and Muslim boys loved me, I thought it easy to pacify them as on the previous occasion. I was sadly disappointed in my expectations.

I saw a reaper in the hands of a Muslim boy. I took it from him. Then I somehow entangled myself and fell down. A Hindu boy lifted me up. A Muslim brought me my turban.

To take rest I went to the office room. Nobody beat me. I received no wounds except the scratching on the knee due to my fall.

R K Subarayappa

Assistant Master,
Government High School,
Shimoga.

4.3.43.

Before me,

DIRECTOR OF PUBLIC INSTRUCTION.

To,

The Director of Public Instruction
Bangalore,

Camp: Shim

Sir,

I beg to bring the following few lines to your kind Consideration.

You remember Sir, that you advised the Students of our School to give up 'Vande Mataram'. Our head master, with the assistance of his able colleagues was able to stop the Song for some days. Meanwhile the Hindu Maha Sabha held its annual meeting at Shimoga. Two days after, the boys again began to sing "Vande Mataram" 'Jayathe' (School prayer) and "Kayou Shri" (Mysore prayer). There was nothing regular in their programme. Our head master again intervened and warned the boys to give up the Song, once for all.

Then on wednesday (24th Feb 43) Rashid III A came to the quadrangle on his cycle, while the Hindu boys asked him to stop for awhile. The boy persisted to go in the same direction and other boys in the quadrangle got irritated and a quarrel ensued. Our head master came in time and brought the situation under control, without the police aid.

On Saturday the matter took a worse turn - while the prayer was going on, I heard a noise. I came out and saw muslim boys with rapers. They were chasing a Hindu boy. The mob increased in strength - Then I thought it was my duty to intervene and pacify them - I got in to the crowd and tried to part them. In consequence I got a kick on the abdomen from a muslim. The muslim boys were

rushing in all directions, with cries like "Allahu Akbar". Then I thought it was impossible for me to stay there. So I went to the staff room, where I saw a boy, Thirumaravasiah II D, wounded.

I went to the H.M's house, and saw Nazeer Ahmed there. I stayed there till 2 P.M. This is all I know about the Saturday affair.

I want to bring a few more things to your notice. The Muslim boys show a deliberate sign of disrespect towards me from the last two or three days. I am unable to trace the reason.

My association with Mr. Nazeer Ahmed B.A. was most cordial. We were throughout, on friendly terms. I remember that he took me twice or thrice to Krishna Cafe and vice versa.

I remember to have

Spoken nothing against Muslims either in private or in public. One day a Muslim boy, Wazid (II A) behaved most rudely (whistling in the class) ~~in a boorish manner~~, while the Roll Call was on. So I had to warn him severely. I had to do it in the general interest of the class, where I may be permitted to add, there is a girl Student also; perhaps this might have irritated the Muslims against me. Beyond this, nothing I am guilty of.

I beg to remain
Sir
Your most obedient
Servant
M. R. Sampathi Iyenga

3.3.43.

Asst Master.
Govt High School
Shimoga

To Director of public Instruction, in Bangal
Mysore

Sir,

We the muslim Students studying in t
govt high school Shimoga submit the following facts regar
the high handedness and aggressive mentality of Hindu stu
towards us.

3.3.43

The hindu Students studying in the School ha
adopted a peculiar, aggressive attitude towards us f
the past 5-6 months. After the arrest of Congress
leaders all over the Country the hindu Students struck
and Committed acts of sabotage. But the muslim
Students kept aloof, attended the Classes and Co-operated
the authorities. This act of d muslim Students evin Cea
hatred of hindu Students towards us. Ever Since they have b
Causing or trying to Cause by their violent acts an
provocative language, trouble to muslim Students.
the Class rooms they will sing, "Vandemataram;" and
out "Congress/Co-jai" Muslim league murdabad
on the walls of high school they had written; "paikhanis
for pakistan" muslims quit India," Indian muslim
are not real muslims;" pakistan veetke mattu. The hindu
Students have made Steal an assault on individual muslim
Students as and When they Could lay their hands upon them
for there unworthy acts. We regret to state the hindu stude
re encouraged by some members of high school Staff.

Attempts were also made to foist false Cases against the muslim students on behalf of the hindu brothers by instigating the lady students of the school. But this did not fructify.

On several occasions these matters were brought to the kind notice of education authorities. On 28.1.43 Lately we learn that one Varadarajulu Naidu the Mahasabha leader from Madras visited Shimoga and delivered a series of lectures in Ramanpark preaching hymns of hate against the muslims and asking the hindu students not to yield an inch to the muslims demand. We also learn that in these meetings the advice of D.P.I asking the hindu students not to sing vandemataram etc. arose much criticism. After this the muslim students kept aloof from the prayer and then our hindu students took as insult to them riding on bicycle at the time of recital of vandemataram within the radius of high school was taken as insulting and objectionable to the hindu students. On 25.2.43 a muslim student was attacked for riding when vandemataram song was recited. Again on 27.2.43 the hindu students in a body of 500-600 assaulted the muslim students who numbered about only 25-30 and caused injuries to them on the grounds that 2 of the muslim students rode on bicycle when vandemataram was recited. Thus we are living in a condition that make our prosecution of studies impossible and our lives unsecure.

Therefore We pray That suitable arrangement may kindly be made and needful actions may be taken to safeguard the our lives and to prevent reoccurance of such acts in future.

We beg to remain
Sir,
your most obediently

The Muslim Students
Govt. Highschool
Shimoga.

1) H. Rasool Khan.
2) M. Abdul Rasheed Kha
3) Abdul Wahab
4) Abdul Razack.
5) Khasim Khan.

77

UNIVERSITY OF MYSORE.

D. O. No. 2892

INTERMEDIATE COLLEGE,

H. RAMASWAMY IYENGAR, M. Sc.,
SUPERINTENDENT.

Dated Shimoga, 3rd March 1943

Dear Sir,

With reference to your letter No.P.S. of 42-43, dated the 3rd March 1943, I beg to reply as follows;-

The singing of Vande Mataram along with the Mysor National Anthem was permitted to be sung since the Musl students did not object to it. This was done towards the latter part of November last. The singing was done by all the students before the second bell on each worki day for about a week or two. Afterwards the practice of singing ceased. For the last three months o: so there is no recital of any prayer in the College.

Yours obediently,

H. Ramaswamy Iyengar

3/3

Rajasevasaktha
A.R.Wadia, Esq., B.A., (Cantab), Bar-at-Law),
Director of Public Instruction,
(Camp) Shimoga.

ARTMENT OF PUBLIC INSTRUCTION

Postal Address :
POST BOX No. 49.

D. O.No.P.S. DHU 01 42-43.

Rajasevasakta
A. R. WADIA, B.A. (Cantab),
Bar.-at-Law,
Director of Public Instruction.

BANGALORE,

Dated 29th March *194* 3.

Dear Mr. Appaji Gowda,

As desired in your D.O.No.Camp-2/C.B. dated 24th March 1943, I am herewith sending the text and English translation of Iqbal's song "Hindusthan Hamara".

Yours sincerely,
A. R. Wadia

J. Appaji Gowda, Esq., B.A. (Hons),
Chief Secretary to Government, Bangalore.

Hindusthan Hamara in Urdu.	English translation.
1. Sare Jahan se Achha Hindostan hamara;	1. Our India is better than the whole world;
2. Ham bulbulen hain iski, yih Gulsitan hamara;	2. We are its nightingales (and) it is our garden;
3. Parbat woh sab se uncha hamsaya asman ka;	3. The mountain (The Himalayas) is the highest of all, (the mountai (and it is the) neighbour of the heavens;
4. Woh Santari hamara woh pasban hamara;	4. It is our sentinel, it is our guardian;
5. Godi men khelti hain iski hazaron nadiam;	5. In its lap play thousands of rivers;
6. Gulshan hai jiske damse rashke jahan hamara;	6. On account of them (the rivers) our garden is the envy of the wo
7. Mazhab nahin Sikhata apas men bair rakhna;	7. Religion does not teach us to hav enimity amongst us;
8. Hindi hain ham, watan hai Hindostan hamara;	8. We are Indians and our country is India.

DIRECTOR OF PUBLIC INSTRUCTION.

Camp No. 2
CB

24th March, 4

Urgent.

Dear Sir,

Could you kindly let me have an English translation of Mr. Mahomed Iqbal's song "Hindustan "Hamara"? The favour of a very early reply is requested.

Yours sincerely,

Rajasevasakta
A. R. Wadia, Esq., B.A.,Bar-at-Law.,
Director of Public Instruction,
Camp Mysore.

I bow to the Mother.

I bow to the Mother (my native land), who has an abundant supply of water, fruits and crops, who is an abode of cool breezes who pulsates with bright moon-lit nights and an abundance of flower-bearing trees, and whose smiles are pleasing while her words are sweet;

I adore the Mother who knows no weakness, who protects me and who renders my enimies powerless, who roars in a terrific manner with her seven crores of voices and who is powerful with swords in her fourteen crores of hands.

Mother, you are everything to me, you are my knowledge; you are my Dharma (righteousness); you are the secret strength in my heart; you are my life; I realise that you are the prowess in my arms, that my heart is full of Bhakti (devotion) and that you ar the presiding Deity in all the homes.

Mother: You are Durga with her weapons ten and you are Laks enjoying the beauty of the lotus; you are Saraswati, the bestc of Vidys (knowledge). I bow to the mother who is the godess c Wealth, who is the pure one and strong one with an abundance o water and fruits. I bow to the Mother who is the dark-comple ioned one with her simple nature and wk with her smiling face, who wears beautiful ornaments and who supports me and protects me.

-(Sri Bankimchandra Chatterji).

Typed Copy of the English
Translation of the 'Vande matram' song
by Mr CK. Venkataramaiya
Translator Govt-

The "Visvakarnataka", 9-3-1943

A detailed summary of the editorial is put up.

It is not right to add to the troubles already existing in the world but the resolution adopted by the Working Committee of the State Muslim League on the unfortunate incident at the Shimoga High School has certainly added to the trouble. The League Working Committee has urged the prohibition of the recital of the song in all the schools in the State and has expressed its disagreement with the compromise effected by the Director of Public Instruction in this connection. It has also administered a warning that troubles may arise in future on this account though this warning is cleverly given a tinge of loyalty to H.H. the Maharaja by stating that the recital of the National Anthem is quite sufficient. A mere expression of loyalty to the King without any desire to live peacefully with other sections of the people has no meaning.

There is not a word of condemnation for the obstruction of the recital of the song. On the other hand, the Committee appears to think that the obstruction is correct. It has further failed in its duty by not warning the Muslim boys against repetition of such acts.

The Muslim League must realise its aims and responsibilities better and no useful purpose will be served by adopting an attitude of unreasonable obstinacy. If the recital of Vande Matharam was so painful to the Muslims, they could have pointed it out to their Hindu brethren and persuaded them to discontinue its recital. But the way of the Muslim League is to pass challenging resolutions asking the Government to do this or that. If they had really any reasonable grievances, they would have adopted a path of reason but this is a meaningless creation of political trouble. This attitude of the Muslims is neither just nor fair. The Muslims in British India have, for many reasons, chosen the wrong path but it is not right to spread the communalistic spirit even in the State also. The Muslims must forsake this path and take to paths of friendship and peace. If they do not, the nation cannot excuse them for their reactionary attitude.

Chief Secretary)
Dewan)

13.3.43

'VISWAKARNATAKA', 9-3-43.

The "Viswakarnataka" has written an editorial criticising the resolution passed by the Work Committee of the State Muslim Leagu on the issue of the recital of 'Vandemataram' by students in the P.T

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9/3/43

205 (81)

ty Commissioner, Shimoga District, SHIMOGA.

r Saturday the 17th July 1943.

In continuation of S.B.xxx. 2 8/43 for the 15th July 1943, it is ascertained that Mr. handra Setty, Vice-President, Paper Lills ciation, Bhadravathi, met the General aper Lills, and requested him to re-instate rged labourers (temporary) Basappa and two The General Manager is learnt to have that he would take them for work.

chool students disturbance cases were ordered drawn from the Court of the Special First Class , Shimoga, by the District Magistrate, Shimoga, No. J1C 36/& 37/43-44 dated 17th July 1943, xx xxxxx both the parties have effected a compromise.

. Rajagopal, who is on parole, proceeded to i on 15-7-43 and returned the same evening after to some private work.

Raghavendra Rao (Proprietor, Tanjore Hotel) who permitted by the Dist. Magistrate, Shimoga, arrived here yesterday from Bhadravathi. He is learnt to to getxxxx permission to stop here for some more

Dy. Superintendent of Police
Shimoga District.

ವಿಶ್ವಕರ್ನಾಟಕ

ಮಂಗಳವಾರ ೯-೩-೧೯೪೩

ಟಂಕಾರ ಬೇಡ

ಯಾಂಗಾದರೂ ಗಾಯವಾದಾಗ ಸಹಜವಾಗಿ ಉಪಚಾರ ಮಾಡುವುದುಂಟು. ಗಾಯಕ್ಕೆ ಉಪ್ಪು ಸುರಿಯುವುದು ಒಳ್ಳೆ ಲಕ್ಷಣವಲ್ಲ ಮತ್ತೆಗೆ ಬೆಂಕಿ ಹತ್ತಿದಾಗ ನೀರು ಹಾಕಿ ಆರಿಸುವವರುಂಟು; ಸೀಮೆಯೆಣ್ಣೆ ವೆಟ್ರೋಲು ಹಾಕಿದವರುಂಟೆ?

ಶಿವಮೊಗ್ಗೆಯ ಅನಿಷ್ಟ ಪ್ರಕರಣದ ವಿಷಯವಾಗಿ ಮೊನ್ನೆ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಮುಸ್ಲಿಂ ಲೀಗಿನ ಕಾರ್ಯಕಾರಿ ಸಮಿತಿ ಮಾಡಿದ ತೀರ್ಮಾನ ಗಾಯಕ್ಕೆ ಹಾಕಿದ ಉಪ್ಪು; ಬೆಂಕಿಗೆ ಸುರಿದ ಎಣ್ಣೆ.

ಇಲ್ಲದಿದ್ದರೆ ಇದೆಯೆ ಕಾಲ ಇಂಥ ತೀರ್ಮಾನಕ್ಕೆ?

"ವಂದೇ ಮಾತರಂ ಪ್ರಾರ್ಥನೆ ವಿಪರೀತ ಅಶುಭ ಪರಿಣಾಮದಾಯಕವಾದುದು. ಬ್ರಿಟಿಷ್ ಪ್ರಾಂತದ ಮುಸ್ಲಿಮರು ಕಾಂಗ್ರೆಸ್ ಆಡಳಿತದ ವಿರುದ್ಧವಾಗಿ ಈ ಅಕ್ಷೇಪಣೆ ಮಾಡಿದ್ದರು" ಎಂದು ಕಾರಣ ತೋರಿಸಿ "ಸಂಸ್ಥಾನದ ಶಾಲೆಗಳಲ್ಲಿ ಈ ಹಾಡನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ನಿಷೇಧಿಸಬೇಕು" ಎಂದು ಪ್ರಾರ್ಥಿಸಿದಾರೆ.

ಇಷ್ಟಕ್ಕೇ ಅವರ ವಕ್ರತೆ ತೃಪ್ತಿಯಾಗಿಲ್ಲ. "ಈಗ ವಿದ್ಯಾಶಾಖಾಧಿಕಾರಿಗಳು ಮಾಡಿಐಂದ ರಾಜೀ ನಮಗಿಷ್ಟವಿಲ್ಲ. ಇದರಿಂದ ಸಮಸ್ಯೆ ಪರಿಹಾರವಾಗಲಿಲ್ಲ; ಮತ್ತಷ್ಟು ಕೀಟಲೆಗೆ ಕಾರಣವಾದೀತು' ಎಂದು ಗದೆ ಯೆತ್ತಿದ್ದಾರೆ.

ಈ ಅನರ್ಥಕಾರಿಯಾದ ಸೂಚನೆಗೆ ಅದರ ಹಂತ ಕಡಿಮೆಯಾಗಲೆಂಬ ಚತುರತೆಯಿಂದ 'ಮೈಸೂರು ದೇಶದ ಶಾಲೆಗಳಲ್ಲಿ ಪ್ರಾರ್ಥನೆ ಮಾಡಬೇಕಾದರೆ ಕಾಯೌ ಶ್ರೀ ಗೌರಿ ಒಂದು ಸಾಕು" ಎಂದು ರಾಜಭಕ್ತಿಯ ಮುಲಾಮು ಸವರಿದಾರೆ.

ಪ್ರಜಾಕೋಟಿಯಜೊತೆಗೆ ಶಾಂತಿಯಿಂದ ಇರಬೇಕು; ಇತರ ಗುಂಪುಗಳ ಮನಸ್ಸನ್ನು ಅರ್ಥ ಮಾಡಿಕೊಳ್ಳಬೇಕು; ಪರಸ್ಪರ ಸದಭಿಪ್ರಾಯ ಸೌಹಾರ್ದಗಳಿಂದ ಪ್ರಗತಿ ಹೊಂದಬೇಕೆಂಬ ಪ್ರಜಾ ವಿಶ್ವಾಸವಿಲ್ಲದ ಬರೀ ರಾಜ ಭಕ್ತಿ ಲೌಕಿಕ ಮಾಯೆ!

ಬೆಳ್ಳಿ ಕಣ್ಣು ಮುಚ್ಚಿಕೊಂಡು ಹಾಲು ಕುಡಿದರೆ ಉಳಿದವರ ಕಣ್ಣು ತೆರೆದಿರುವುದಿಲ್ಲವೆ? ಇಂಥ ಮಾತನ್ನು ಆಡಿ ಜನರನ್ನು ನಂಬಿಸಲು ರಾಜಕೀಯನೇನು ಮೂರ್ಖನಲ್ಲ.

ತೀರ್ಮಾನದಲ್ಲಿ ಒಂದು ಮಾತಾದರೂ ಇದೆಯೆ—ವಂದೇಮಾತರಂ ಹಾಡಿಗೆ ಅಡ್ಡಿ ಪಡಿಸಿದ್ದು ತಪ್ಪು, ಅಥವಾ ಅಡ್ಡಿ ಪಡಿಸಲಿಲ್ಲ ಎಂದೇನಾದರೂ? ಅದರ ಬದಲು ಅಡ್ಡಿ ಪಡಿಸಿದ್ದು ಸರಿ ಎನ್ನುವ ಭಾವ; ಇನ್ನು ಮುಂದೆಯೂ ಅಡ್ಡಿ ಪಡಿಸುವ ಪ್ರಯತ್ನ ಮಾಡಬಾರದೆಂದು ಹೇಳಬೇಕಾದ ಕರ್ತವ್ಯಲೋಪ ಸ್ಪಷ್ಟವಾಗಿ ಕಾಣುತ್ತಿದೆ

ಇಂಥ ತೀರ್ಮಾನ ಮಾಡಿ ಮುಸ್ಲಿಂ ಲೀಗ್ ತನ್ನ ಹಿತವನ್ನೂ ಸಾಧಿಸಲಿಲ್ಲ; ದೇಶದ ಕಲ್ಯಾಣವನ್ನೂ ಸಾಧಿಸಲಿಲ್ಲ. ಮೇಲೆ ಹೇಳಿದಂತೆ ಇದ್ದ ಗಾಯಕ್ಕೆ ಮತ್ತಷ್ಟು ಹಾಕುವ ಬದಲು ಉಪ್ಪ ಸವರಿದೆ.

ಮುಸ್ಲಿಂಲೀಗು ತನ್ನ ಗುರಿ, ತನ್ನ ಕರ್ತವ್ಯವನ್ನು ಚೆನ್ನಾಗಿ ಆಲೋಚಿಸಿಕೊಳ್ಳಬೇಕು. ಇದು ಬೇಡ, ಅದು ಬೇಕು ಎಂದು ರಂಪಮಾಡುತ್ತ ಕೈಕಾಲು ಗಟ್ಟಿಯಾಗಿ ನೆಲಕ್ಕೆ ಬಡಿಯುವ ಪಿಚಂಡಿ ಮಗುವಿನಂತೆ ಆಡಿದರೆ ಏನೂ ಲಾಭವಿಲ್ಲ. ಕೈಕಾಲು ಸೋಲುತ್ತದೆ ಅಷ್ಟೆ.

ಮೂರ್ಖತನಕ್ಕೆ ಯಾರು ತಾನೆ ಸಹಾನುಭೂತಿ ತೋರಬಲ್ಲರು?

ನಿಜವಾಗಿಯೂ ಮುಸ್ಲಿಂ ಲೀಗಿಗೆ, ಮುಸ್ಲಿಂ ಸೋದರರಿಗೆ ವಂದೇ ಮಾತರಂ ಮೇಲೆ ವಿರೋಧವಿಲ್ಲ. ಅದರಿಂದ ಅವರಿಗೆ ನೋವು ಇಲ್ಲ. ಇದ್ದರೆ ಆ ಸಂದರ್ಭದಲ್ಲಿ ಅವರ ನಡತೆಯೇ ಬೇರೆಯಾಗಿರುತ್ತಿತ್ತು.

ಹಿಂದೂಜನ ಅವರ ಜೊತೆಯವರಲ್ಲವೆ? ದಿನಬೆಳಗಾದರೆ ಅವರೊಡನೆ ವ್ಯವಹಾರ ತಪ್ಪಿದ್ದಲ್ಲವಲ್ಲ. ಮಾತುಮಾತಿಗೆ ಸರಕಾರಕ್ಕೆ ದೂರು ಹೇಳುತ್ತೀವೆಯೆ? ಪರಸ್ಪರ ಅನುನಯ ಎಂಬುದೆ ಇಲ್ಲವೆ ಲೋಕದಲ್ಲಿ?

ವಂದೇಮಾತರಂ ಪ್ರಾರ್ಥನೆ ಅಷ್ಟು ಹೃದಯವೇಧಕವಾಗಿದ್ದರೆ ನಮ್ಮ ಮುಸ್ಲಿಂ ಸೋದರರು ಹಿಂದೂ ಸೋದರರನ್ನು ಕೇಳಬಹುದಾಗಿತ್ತು: 'ಅಯ್ಯಾ ಇದರಲ್ಲಿ ಈ ದೋಷವಿದೆ; ಅದರಿಂದ ನಮಗೆ ನೋವಾಗುತ್ತದೆ. ನಮಗೆ ನೋವುಮಾಡಿ ನಿಮಗೇನು ಲಾಭ? ದೇಶ, ದಯವಿಟ್ಟು ಬಿಟ್ಟುಬಿಡಿ' ಎಂದು ಹೇಳಬಹುದಾಗಿತ್ತು.

ಆದರೆ ಹಾಗಾಗಲಿಲ್ಲ; ಸರಕಾರ ಹೀಗೆ ಮಾಡಲಿ, ಹಾಗೆ ಮಾಡಲಿ ಎಂಬ ಟೀಕಾರದ ತೀರ್ಮಾನಗಳಾಗುತ್ತವೆ ಯಾವಾಗಲೂ.

ನೋವಿದ್ದರೆ ತಾನೆ ನಯವಾದ ದಾರಿ. ಬರೀ ರಾಜಕೀಯ ರಂಪ, ಅಷ್ಟೆ.

ಈ ಜಗಳ ರಾಜಕೀಯ ಹಿತದಲ್ಲ, ನ್ಯಾಯವಲ್ಲ.

ಇದರಲ್ಲಿ ಯಾರ ಕಲ್ಯಾಣವೂ ಇಲ್ಲ. ಬ್ರಿಟಿಷ್ ಭಾರತದಲ್ಲಿ ನಾನಾ ಕಾರಣಗಳಿಂದ ಮುಸ್ಲಿಂ ಸೋದರರು ಈ ತಪ್ಪು ದಾರಿ ತುಳಿದಿದಾರೆ ಇಲ್ಲಿ ನಮ್ಮ ಸಂಸ್ಥಾನದಲ್ಲಿ ಇಲ್ಲದ ವಿದ್ವೇಷ ಹಬ್ಬಿಸುವುದು ಸಲ್ಲದು. ಮುಸ್ಲಿಂ ಲೀಗು ಈ ದಾರಿಬಿಟ್ಟು ಸೌಹಾರ್ದದ ದಾರಿಗೆ ಬರಬೇಕು. ಇಲ್ಲದಿದ್ದರೆ ದೇಶ ಇಂಥ ತಿರೋಗಾಮಿತನದ ವಕ್ರಮಾರ್ಗವನ್ನು ಕ್ಷಮಿಸಲಾರದು.